

Navigating Ethical Dilemmas: The Value Landscape Behind Fieldwork Decisions

Inês Silva
Fraunhofer Portugal AICOS
Porto, Portugal
ines.silva@fraunhofer.pt

Francisco Nunes
Fraunhofer Portugal AICOS & Comprehensive Health
Research Center (CHRC)
Porto, Portugal
francisco.nunes@fraunhofer.pt

Joana Couto da Silva
Fraunhofer Portugal AICOS
Porto, Portugal
joana.couto@aicos.fraunhofer.pt

Ricardo Melo
Fraunhofer Portugal AICOS
Porto, Portugal
ricardo.melo@fraunhofer.pt

Abstract

Fieldwork provides essential access to participants' everyday practices, but this close engagement also exposes researchers to unpredictable ethical dilemmas. Navigating these dilemmas can be challenging for researchers because ethics principles, codes of conduct, or assessment by ethics boards do not address all fieldwork challenges that researchers might encounter. Addressing ethical dilemmas inevitably involves researchers' own values and judgements, yet, little is known about what and how researchers' values inform their decisions in practice. This study investigates researchers' value enactment, drawing on four workshops with 21 participants who conduct user research fieldwork. We identified (1) a collection of values that orient researchers' practice, extending current understandings of what values operate in design research; and (2) a set of seven questions, each anchored in a declared value that surface recurring tensions in fieldwork. Together, these insights deepen the understanding of ethical decision-making in fieldwork, supporting ethical reflection and value alignment within teams.

CCS Concepts

• **Human-centered computing** → *Empirical studies in HCI*; • **Social and professional topics** → *Codes of ethics*.

Keywords

Ethics, Research ethics, Value tensions, Researchers' values

ACM Reference Format:

Inês Silva, Joana Couto da Silva, Francisco Nunes, and Ricardo Melo. 2026. Navigating Ethical Dilemmas: The Value Landscape Behind Fieldwork Decisions. In *Proceedings of the 2026 CHI Conference on Human Factors in Computing Systems (CHI '26)*, April 13–17, 2026, Barcelona, Spain. ACM, New York, NY, USA, 20 pages. <https://doi.org/10.1145/3772318.3790843>

1 Introduction

Research ethics provides the principles and values that guide responsible engagement with participants throughout the research

process [91]. Defining and enacting ethics principles remains challenging across HCIs' diverse disciplinary and cultural contexts [19, 25, 26], with fieldwork emerging as an ethically complex domain [43, 73, 105]. Despite cross-country variations, researchers entering the field typically rely on procedural ethics in the form of formal ethics reviews [72] and codes of ethics (e.g. [9, 47]), to guide their work in an ethical manner [30]. These formal safeguards are grounded in protecting human rights, freedom, and dignity [59] and in upholding universal principles of ethical research [87]. However, discussions in the domain of research ethics in design and the social sciences tend to contrast procedural ethics with situated ethics in the field, highlighting ethical challenges [60, 71, 72] that formal mechanisms cannot anticipate. Guillemin and Gillam called the ethical challenges arising in specific situations the "ethically important moments" [50]. According to the authors, ethically important moments are situations that arise unexpectedly, often subtle or difficult, but carrying significant ethical weight. These moments reflect a situational approach to ethics, in which judgment depends on the circumstances at hand [72]. Ethically important moments often result from the friction of engaging with diverse perspectives and lived experiences [39], and manifest as misalignments or disagreements regarding alternative courses of action [39, 40]. In face of ethically important moments, researchers must often make immediate judgments in contexts where established guidelines provide little direction and no option appears unequivocally right or wrong [50]. Such frictions can place core values that research ethics seeks to uphold—such as *Openness* and *Transparency*—under tension, as researchers adapt to contextual demands and prioritise participant protection [92]. This can lead to decisions that extend beyond agreed principles [40, 100], and may even contradict them (e.g. [103]), generating consequences for both participants and researchers [70, 87].

Instead of preventing ethically questionable decisions, formal safeguards can sometimes create the illusion that a project or study is being conducted according to high ethical standards. A strict reliance on formal safeguards, may discourage researchers from engaging with the deeper human values and complexities that situations can demand, as they already achieved the duty of submitting the project to the ethics board [9]. It can also lead to overlooking the moral reflection required to consider the ethical implications of research itself [74].



This work is licensed under a Creative Commons Attribution 4.0 International License. *CHI '26, Barcelona, Spain*

© 2026 Copyright held by the owner/author(s).
ACM ISBN 979-8-4007-2278-3/26/04
<https://doi.org/10.1145/3772318.3790843>

To understand how researchers engage in these ethically important situations, recent work highlights that ethical decision-making is mediated by three interrelated factors — individual practice, organisational practice, and applied ethics — that may either enable or constrain action [48]. To explore how researchers engage with the complexities posed by ethical dilemmas, our study focuses on the individual practice factor, which encompasses personal experiences and commitments that inform the judgements enacted *in situ* [51]. As Pole and Hillyard [83] note, these judgements shape fieldwork, where “there is no escape from the values” researchers carry into practice, shaping what is seen, recorded, and interpreted. This focus aligns with prior HCI work showing that values become visible through practice, emerging from situated interactions and the cultural contexts in which research unfolds [78]. Within this domain, we examine researchers’ values — understood as core principles that shape long-term beliefs, guide actions, and give meaning to lived experiences [94] — as a way to understand how individual practice informs and justifies ethical decisions across contexts [61, 68]. A range of frameworks has been developed within HCI to support the elicitation and articulation of values, with Value Sensitive Design (VSD) [35, 36] being one of the most recognised [42]. These frameworks can also highlight value tensions, understood as misalignments between values — whether within the self [81] or among stakeholder groups [35, 37, 38]. Making such tensions visible provides insight into project ecosystems [17, 35, 75] and highlights emerging social conflicts [57] that require careful negotiation [10, 76]. Recognising and addressing these tensions can help navigate ethical challenges and identify appropriate solutions [63], while also enabling more honest reflection, inviting critique, and fostering collective ethical growth [41].

Although the ethical dilemmas researchers encounter have been well documented, there has been little connection made between these dilemmas and the values researchers draw upon as guides in their practice. In particular, it remains unclear how researchers’ values are mobilised in ethically important moments and what occurs when they come into tension. This study addresses this gap by exploring the values that guide design researchers’ practice. We refer to these as professional values, meaning the moral stance that arise from researchers’ professional role, in connection with their individual values, and that shape how researchers make decisions in practice [32]. We then analyse how these values come under tension when researchers face ethical dilemmas. We held 4 participatory workshops with 21 researchers of six nationalities, working in HCI, Design, or related fields from Portugal, Italy, Belgium, the United States, and the United Kingdom. These researchers worked across diverse cultural and institutional settings, with most based in institutions with more flexible formal ethics oversight. The workshops explored researchers’ professional values and the ethical dilemmas they had encountered in their practice. Participants reflected on their decision-making processes, the actions they took in response to those dilemmas, and what they might do differently in hindsight. Central to our analysis, was the relationship between the values guiding researchers in their practice and the tensions these same values generated in understanding ethical decision-making. Our findings extend prior work on ethical decision-making [48] by foregrounding individual practice illustrating how researchers’

professional values take shape through situated interpretation, informing ethical judgement and action. We further advance this perspective by examining how ethical judgements unfold in real time as researchers respond to situations in the field, a process often described as ethics-in-action [31]. We extend this concept by analysing how values — and the tensions between them — shape situational judgment and reveal the dynamic ways in which values are mobilised, negotiated, or compromised in practice.

This paper has two main contributions. First, the paper contributes a collection of values that underpin design researchers’ practice, expanding current understandings of what values operate in design research. These values reflect the principles that shaped what researchers from the study based their decisions on in their work, what they sought to cultivate in their engagement with participants, what they appreciated in their colleagues, and the internal conflicts they navigated within their practice. Second, we offer a set of seven reflexive questions, each making visible a recurring value tension in the field. Abstracted from participants’ ethical dilemmas, these questions serve as prompts for individual and collective reflection on values such as *Transparency*, *Pragmatism*, *Care*, *Usefulness*, *Supportiveness*, *Trust*, and *Empathy*. They also show how values are negotiated across contexts, including moments where they are weakened or sidelined, which we refer to as value erosion, or stretched beyond their intended scope, which we call value overextension. These contributions deepen the understanding of ethical decision-making in fieldwork, complementing existing situated ethics and value frameworks that focus on the individual practices of researchers, and offering questions and tensions that can be used to support ethical reflection and value alignment within teams.

This study is structured in seven sections. We begin with a review of ethical challenges in research and the frameworks developed to navigate them, followed by an overview of approaches for eliciting values and value tensions among researchers. Section 3 outlines our methodology, detailing the workshops conducted in this study. Section 4 presents an analysis of researchers’ professional values and the value tensions that emerged from their reflection of ethical dilemmas in fieldwork. Section 5 situates these findings within existing literature, presents implications for practice, and reflects on the study’s limitations. Section 6 concludes the paper and identifies directions for future work.

2 Background

2.1 Addressing Ethical Challenges in Practice

Fieldwork is a way of doing research that is grounded in first-hand data collection through personal interaction and/or sustained engagement in participants’ natural settings [84]. In HCI, engaging in fieldwork typically involves conducting observation, interviews, or co-design workshops, which allows researchers to build a situated understanding of people’s practices as they unfold in real-world contexts [3]. Engaging in fieldwork requires an ethical reflection to protect participants and ensure socially responsible collaboration between science and society [82]. In many cases, conducting fieldwork also entails a formal ethical assessment, that, while varying to different cultures and scientific communities [109], often requires

researchers to justify the potential benefits of their planned fieldwork activities while demonstrating that risks of doing harm have been carefully considered and mitigated [89].

While getting a formal ethics assessment helps minimise issues in research, not all ethics issues can be predicted or minimised before starting the research. In particular, unpredicted ethical issues [23], challenges [28, 73], dilemmas [43, 87, 100], disruptions [74], also known as paradoxes [74, 85], extend well beyond this initial review, making researchers improvise decisions not foreseen at the submission stage [74]. These challenges emerge in the practical conduct of fieldwork, where researchers must ensure genuine consent and participation [87, 106], safeguard participants' privacy and confidentiality [87, 100], protect participants' autonomy during ongoing interactions [100, 106], and continually negotiate their role as boundaries shift in practice [87, 100, 106]. Conducting fieldwork often puts researchers in situations where their role is challenged [6, 107], as they need to balance responses appropriately to meet participants individual needs and demands, which Munteanu et al. [72] refer to as situational ethics. These emotional and interpersonal demands on researchers also increase the risk of harm to participants, particularly those from vulnerable populations [104, 107], as well as to researchers themselves [90, 100, 106, 107].

Kouritzin and Nakagawa [60] suggest that the prevalence of ethical issues in research are due to a misunderstanding of when researchers should act on ethical issues, sometimes leading to researchers acting on them only when they appear [79, 108]. Moreover, researchers' ability to act ethically can be limited by social, economic, and political pressures [85] as well as by competing priorities imposed by stakeholders [12, 23, 61, 81]. Dealing with these challenges resurfaces moral stress [86], where individuals know what is ethically right but lack the agency, resources, and/or structural support to act on it, leaving them with frustration, guilt or even a sense of failure.

In response, some have criticised the adequacy of current forms of ethical review [8], while others propose different approaches to guide ethical decision-making and reflexivity in unprepared complex moments. Munteanu et al. [72] outlined a situational ethics framework, that highlights researchers' adaptability to the specific circumstances in which ethical decisions arise, emphasising the recognition of ethical triggers, adaptation of protocols in the field, collaboration with review boards, and integration of multi-disciplinary expertise in shaping ethical guidelines. In-action ethics [31], which builds on situational ethics, shifts attention to how researchers make and reflect on ethical choices while situations unfold, highlighting the improvisational and reflexive character of ethical decision-making in practice, rather than relying solely on predefined rules. In addition, ethical sensibility [41] involves reflecting on one's experiences, relationships, and the surrounding context to recognise ethical issues and guide thoughtful, responsible action. Moreover, Feminist ethics [18] seeks to extend this beyond situational and ethics sensibilities, by emphasising how ethical practice must attend to the power relations embedded in research encounters, foregrounding collective responsibility, care, and the ongoing work of resisting intersecting forms of oppression. Additionally, Design Justice [15] centres the leadership of marginalised communities in shaping research and design processes, advocating for approaches that redistribute power, challenge systemic inequities, and

embed intersectional awareness throughout. Other ethical lenses found in the literature focused on a shift focus from individual responses to people's values [6, 33], virtues [102], in encounters [16], distribution of responsibility across roles and relationships [39], and bodily and emotional impacts [24].

While prior work recognises ethical dilemmas in fieldwork and presents frameworks to support researchers beyond formal review, it provides limited insight into how researchers reflect on or justify the decisions they make when navigating such dilemmas. Given the situated and often improvised nature of fieldwork, this remains a significant gap. Our study addresses this by examining researchers' own accounts, foregrounding how individual practice inform ethical decision-making and reveals the values that are prioritised, negotiated or challenged as fieldwork unfolds.

2.2 Eliciting Values and Value Tensions

In line with Schwartz's theory of basic human values [94], we view a researcher's values as stable, trans-situational beliefs that guide and justify one's choices and actions to reach a desirable end goal. According to Schwartz Theory [94], different values can show compatibilities, pursuing one helps pursuing the other, but also incompatibility across different values that lead to values in clashing with each other. Petersen [80] acknowledge this as internal tensions – tension between different ethical values – and propose other two possible value tensions, such as a conceptual tension, where a single value is understood differently across different stakeholders, and external tensions where values conflict with practical constraints, leading to trade-off or exclusion of value elicitation [107]. Nishal and Diakopoulos [76] further note that tensions can emerge within a value itself, which can simultaneously define problems and guide solutions, shaping design practice.

Several frameworks have been used to advocate for eliciting values and value tensions within deliberative approach to ethics. VSD [33, 35] seeks to integrate human values into technology design by making researchers' and other stakeholders' personal assumptions explicit, thereby exposing value tensions and conflicts [62] that are then collaboratively debated and made accountable [17, 54, 75]. VSD has generated a range of aligned methods for negotiating values and tensions [36], such as Value Scenarios [75] which systematically examine how technologies shape values across time, context, and actors, and Value Dams and Flows [69], which help balance minority and majority positions to avoid harmful exclusions.

While influential, VSD has been criticised for essentialising values as static and universal [49], neglecting their situated character [56], the hierarchical constraints that shape values [110], and their fundamentally indeterminate nature [66], where meanings shift and adapt across contexts [22]. Having a predefined set of ethically-focused human values, such as those proposed by Friedman and Hendry [35], ensures that critical values would be missed or articulated during the discussion [101]. However, authors [5, 56, 62] argue that predefined lists can miss the values and tensions that only become visible through ongoing, inductive, and interpretive work – where values are recognised, adapted, or retired in practice [77].

Other proposed approaches include Values at Play [29] that promotes an early identification of project-relevant values, their

translation into design decisions, and later verification to ensure their embodiment and Value Levers [95] that provides mechanisms to foreground ethical concerns and encourage consensus around values as design criteria. Another methodology for addressing ethical tensions is Virtuous Practice Design (VPD), which instead of starting with a list of values, uses a framework of virtues [88], as a critical lens to evaluate whether those current standards and the resulting practice are actually ethical. This analysis results in concrete prescriptions that aim to reshape the practice so that it actively cultivates these virtues in its practitioners, rather than hindering them.

Several tools explicitly use values as a lens for ethical reflection, making value exploration more accessible and engaging in collaborative environments. These tools are designed to surface value tensions and encourage critical discussion that might otherwise remain implicit. Examples include card-based toolkits such as the Design with Intent Toolkit [65], the Behaviour Change Strategy Cards [58], Mental Notes [1], and the Inclusive Design Toolkit [14], which prompt both individual designers and design teams to deliberate on values and their potential conflicts. Other approaches, such as the Envisioning Cards [34], extend this reflection to stakeholders, the pervasiveness of technological impacts, and their temporal unfolding, while the Moral Agent game [45], part of the Ethics for Designers Toolkit [44], enables participants to embody moral values as their ambassador and has to bring in the moral value into a design while identifying the hidden moral values of other players.

Workshops and co-design activities have also been used to make ethical tensions visible and discussable. As existing methods are being adapted to design for ethical impact [11], we see speculative approaches using design fictions and scenario-based methods which provide a space that helps to envision ways of using disruptive technologies and potential emerging value and ethical issues, helping to focus attention on value tensions, and longer-term societal implications that might otherwise go unnoticed [17]. Examples of activities developed for values advocacy include [2, 97, 111–113] which elicit reflections, conceptualise values and ethical tensions during the design process.

The methodologies, methods and tools mentioned here predominantly support elicitation and deliberation on values and mostly focus on project-level or stakeholder negotiations. However, they offer little insight into which values actually guide and are prioritised by researchers themselves, or how these values shape their decisions in the field and generate situated tensions during dilemmas. Our study shifts the focus to the researcher individual practice, aiming to identify common values that guide researchers' decisions and to examine how these values become sites of tension during fieldwork, shaping ethical decision-making.

3 Methods

To better explore the underexamined role of values in shaping researchers' ethical decisions, we held 4 participatory workshops. The sessions explored researchers' professional values and past ethical dilemmas, focusing on the values that came into tension in those specific moments. We used participatory workshops to support collaborative reflection and contrast differing viewpoints

among participants [67]. Three workshops involved 2-5 participants and took 1 hour while one of the workshops involved 10 participants and consequently the session took around 2 hours and thirty minutes. All workshops included one or two researchers moderating the sessions and taking notes. The workshops were conducted in Portuguese or English, depending on participants' language preferences.

Three workshops were conducted remotely and one was held in person in Portugal, according to participants' availability and location. In both contexts, participants were guided through the same activities and written materials were provided both in Portuguese or English, alongside stationery. Online sessions used Teams meetings¹, and Mural². All sessions were video-recorded, except for one due to technical issues, where detailed notes were taken instead. All the materials generated were saved for transcription and in-depth analysis.

3.1 Workshop Activities

We started each workshop session by introducing the moderators and the workshop goals (see Table 1 for an overview of the workshop activities). To facilitate a more personal introduction, participants were invited to take a moment to reflect and then write down or select from a list with 61 values, the values that shaped their professional practice. The list of values was drawn from one of the decks of Signo³, a card-based game designed to elicit, prioritise, and map values in the creation of digital technologies across diverse stakeholders such as developers, designers, or philosophers (see Figure 1). Reflecting on these cards participants considered (a) core values that guide their work, (b) aspirational values they admire in colleagues, and (c) challenging values they experience tension with or find difficult to embody consistently. These values were then placed on the participant's individual value map, creating a visual representation of their professional landscape. After the first workshop session, we identified a fourth dimension emerging in participants' reflections, which concerned the feelings they wanted to evoke in others when interacting with them. We incorporated this additional dimension in subsequent workshops.

The second activity focused on ethical challenges participants encountered in their work. Participants were asked to fill in dedicated forms or cards with specific dilemmas by noting: (i) the ethical dilemma faced, (ii) the entities involved, (iii) the solution or decision made at the time, (iv) and a potential alternative solution they might consider in hindsight, (v) the values that were at play in the conflict, and (vi) the project or context in which it occurred (optional). Participants then placed these cards on a board representing a project journey map (see Figure 2), where the beginning of the road represented the conception of an idea and the end represented the delivery phase. To illustrate their dilemmas, participants were also given a set of icons that could be positioned alongside the cards. To help situate this activity, we introduced common ethical

¹MS Teams is a videoconference platform available at: <https://teams.live.com>.

²Mural is an online collaboration software available at: <https://www.mural.co>.

³In this paper we used Signo cards to prompt reflection on a diverse set of tangible values. Their open-ended design and evocative illustrations enable participants to project their own interpretations into the values. Signo card game, designed to support ethics reflection, is available at: <https://signo.projects.fraunhofer.pt/en/signo-card-game/>.

Table 1: Workshop activities and their descriptions

Duration	Activity	Description
15 min	Value mapping	To help participants reflect on and articulate the values that guide, inspire, or challenge their professional practice, creating a visual representation of their own value map.
45 min	Ethical dilemmas journey	To explore how and when participants encounter ethical challenges in their work, identify the values at play, and reflect on decisions made and possible alternatives.
10 min	Open reflection	To give participants space to share additional insights, experiences, or ethical concerns not captured in earlier activities.

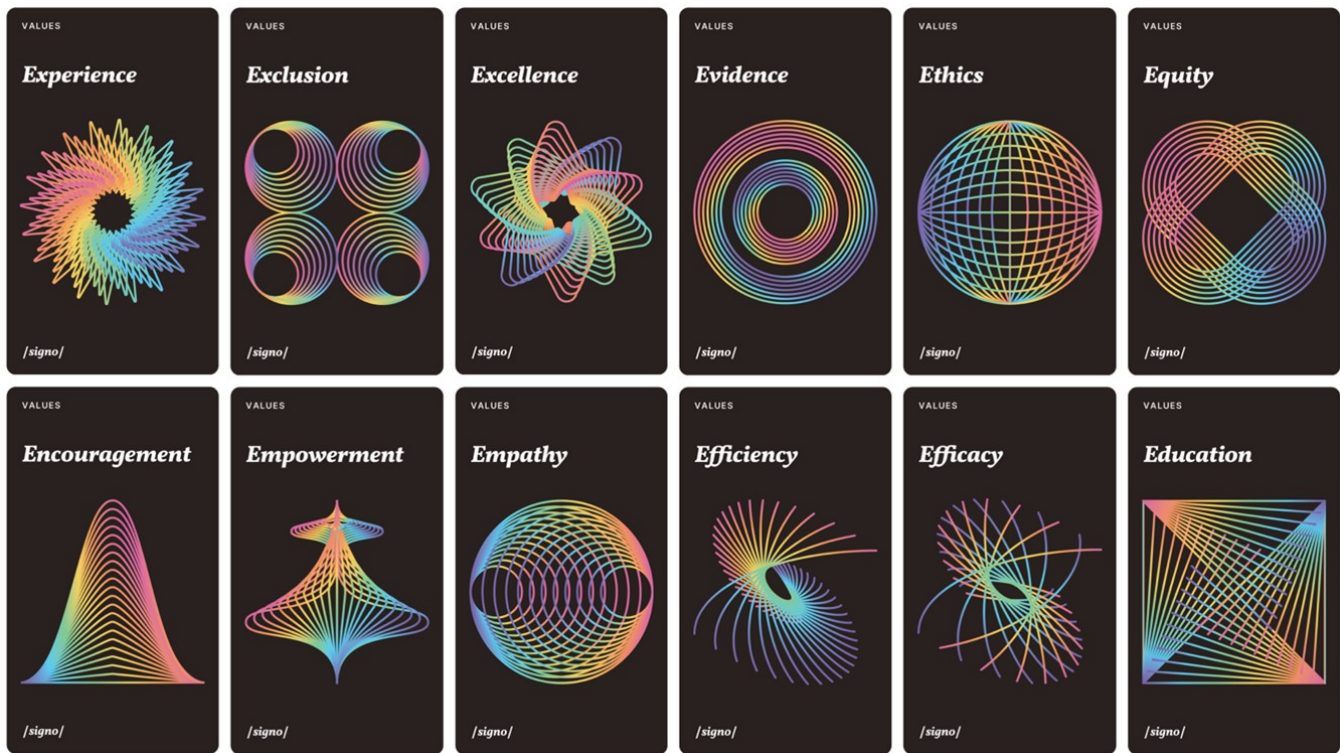


Figure 1: Examples of Signo cards displaying different values. During the first workshop activity we used Signo cards to help turn abstract values into tangible concepts, offering participants a large curated list of examples to stimulate reflection. The cards open-ended design, featuring only a value term and an evocative illustration, without a predefined definition, enabled participants to project their own interpretations into the values. By prompting deeper engagement and enabling multiple meanings to surface, these cards became an effective tool for value-centred research.

themes identified in prior literature [100], such as confidentiality and anonymity, the risk of researchers being misidentified in their role, participant autonomy, potential harm to participants or researchers, and the evaluation of projects by ethics committees, while also encouraging participants to go beyond these categories. Each participant was then invited to present their journey map, the dilemmas they had represented, the icons they chose, and the positioning of the cards. After each presentation, the discussion was opened to allow other participants to comment on the dilemmas or add related experiences to the conversation.

Each workshop session concluded with a large group discussion activity, where participants could share any aspects they considered important but that had not been previously discussed. This activity provided fewer ethically important examples, however, as participants reflected on how infrastructures and tools could help their practice, it also informed our analysis of ethical reflection and decision-making throughout fieldwork.

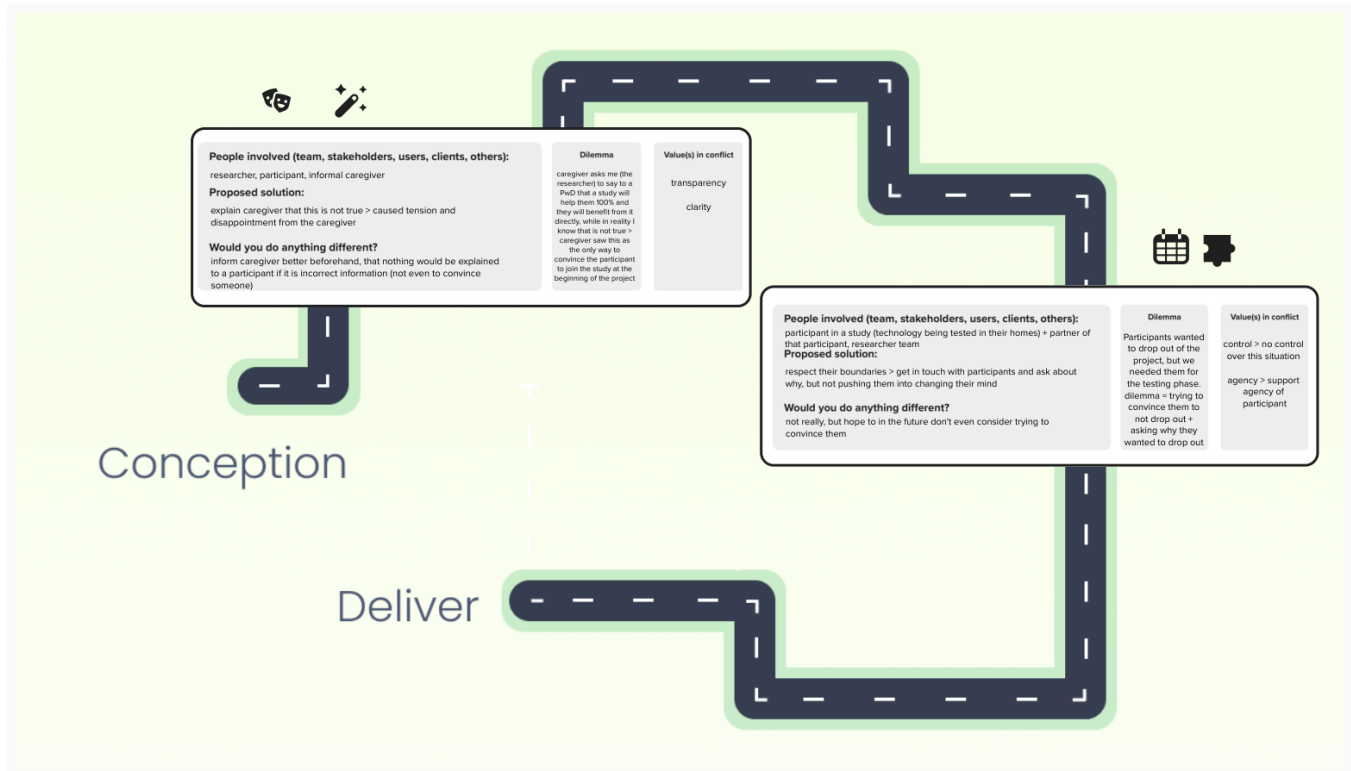


Figure 2: Materials from the workshop activity used in the remote sessions. In this exercise, participants used specially designed cards with prompts, to describe ethical dilemmas, including the dilemma description, decision made, alternative actions, values involved, and project context. Cards were placed by participants on a “journey map” board, showing when they occurred in the timeline from project conception to delivery. Icons could be added to illustrate the dilemma.

3.2 Setting and Participants

We involved participants with experience in user research fieldwork ranging from a MSc thesis student to senior researchers with a PhD, including researchers from the fields of HCI and Design, who work under the themes of Health and Accessibility, with vulnerable populations (e.g., older adults, people with chronic conditions, people with dementia, people who are blind or have low vision, etc.). Participants were recruited from different countries, universities, and research centres to maximise diversity and enhance the depth of the qualitative analysis [46]. We were able to recruit researchers from Portugal, Belgium, Brazil, Italy, the UK, and the USA, representing contexts with relevant differences in how ethical frameworks are interpreted and applied. While research ethics committees follow broadly shared principles, their implementation varies across countries [52, 53]. For example, the EU (including the UK) operate under strict GDPR requirements, whereas the USA depends more on institutional review boards, sector-specific regulations, and professional codes such as the ACM Code of Ethics, resulting in greater variability in data and privacy protection [93]. Cultural backgrounds also create differences in ways that may shape values underpinning decision-making and collective action, as nations differ on dimensions such as power distance, individualism, masculinity, uncertainty avoidance, long-term orientation, and indulgence, which

can shape researchers’ values [55]. For the recruitment of participants, we invited colleagues from our institution as well as project partners, or external collaborators. We also asked these colleagues to share the invitation with members of their research groups or professional contacts, allowing us to reach additional participants across different institutions and countries. All the participants who were interested in participating in the study were later contacted to schedule the workshops.

In Portugal, we had a total of 15 participants (see Table 2): thirteen of Portuguese nationality, one Brazilian and one Italian. The latter two were nonetheless employed at a Portuguese institution. The sample included three participants from Belgium, all affiliated with the same institution, and two participants from the USA, both from the same institution. Participants had a diverse range of experience conducting fieldwork, which varied from 1 to 25 years of experience. Most participants had experience with various user research methods and fieldwork activities, including interviews (N=21), observations (N=19), usability tests (N=19), co-design workshops (N=16), surveys (N=16), field trials (N=15), and focus groups (N=12). Further, from the 21 participants, 15 stated that they had led or contributed to ethics submission requests. Two of our participants were members of Ethics Committees of their institution, with one of them being the president.

Table 2: Overview of participants’ demographics participating in this study.

	Portugal	Italy	Belgium	United Kingdom	Brazil	United States	Total
Total	13	1	3	1	1	2	21
Education							
Bachelor	1	0	1	0	0	0	2
Master in progress	2	0	0	0	0	0	2
Master	3	1	1	0	1	0	6
PhD in progress	3	0	0	0	0	1	4
PhD	4	0	1	1	0	1	7
Role							
Student	4	0	0	0	0	1	5
Researcher	5	1	2	0	1	0	9
Senior Researcher*	4	0	1	1	0	1	7
Years of Experience							
1-3 years	5	0	1	0	0	0	6
4-6 years	2	1	1	0	0	1	5
14-16 years	2	0	0	0	1	0	3
17-19 years	3	0	1	0	0	0	4
20-25 years	1	0	0	1	0	1	3
Gender							
Male	4	1	1	0	0	0	6
Female	9	0	2	1	1	2	15

* The category “Senior Researcher” refers to participants occupying advanced academic or research positions, including Postdoctoral Fellows, Assistant/Associate/Full Professors, Senior Lecturers, or equivalent professional titles.

3.3 Analysis

All the recorded sessions were transcribed verbatim in Portuguese or English. The transcriptions and notes from the sessions were analysed using the Reflexive Thematic Analysis [7, 13]. One researcher conducted the initial reading and coding of the transcripts and notes. The analysis was discussed collaboratively with the other three authors, who contributed to refining codes and shaping themes. The resulting codes and preliminary themes were transferred to a Mural board, where they were further organised into broader categories and ultimately synthesised into themes. The analysis was done in two complementary steps: First, we focused on the values guiding researchers’ practices and organised them according to their contextual meaning. Second, we analysed the ethical dilemmas shared by participants. For each dilemma, we identified its type, the solutions proposed or attempted, and the values in tension within the dilemma itself. Through this process, we identified a set of recurring tensions, which we organised as questions in this paper. These questions reflected the ambiguity researchers experience when navigating situations where different values are in tension. We also identified additional insights, that while not being the main focus of the article, informed our understanding of the findings. This included a categorisation of dilemmas participants mentioned, including dilemmas related to participants’ autonomy, potential harm, confidentiality and anonymity, the role of the researcher being mistaken. All excerpts used from sessions held in Portuguese were translated.

We validated the insights from our analysis with research participants. First, we prepared a presentation with the preliminary

results of the study and presented to the participants from the first workshop session. Participants were asked to rate the extent to which they resonated with each value tension presented on a four-point scale (ranging from not at all to strongly), as well as other general comments they saw fit. Second, we sent the initial version of our paper to all workshop participants, providing them with an opportunity to comment on our analysis. Together, these initiatives confirmed that the tensions were both recognisable and relevant, thereby providing a robust foundation for subsequent in-depth analyses of central value tensions.

3.4 Ethics

We followed ACM research ethics guidelines [4], ensuring informed consent, confidentiality, and participants’ right to withdraw from the study. All participants provided written informed consent before the sessions, after knowing about the workshop objectives, the activities proposed, and data management aspects. Our institution does not have an ethics board and ethical review is not required for this type of research in the country we work in. All data were kept confidential and used solely for the purposes of this research

4 Findings

Our findings show how researchers articulate, negotiate, and reflect on the values that underpin their professional practice. We first present the professional values participants identified as significant in their work and relationships, including tensions they explicitly acknowledged. We then trace how these values became situated

in practice, resurfacing within the ethical dilemmas shared during the workshops. While few dilemmas reflected direct internal tensions described by participants, many placed at risk the values to which researchers expressed the strongest commitment with, requiring compromise and negotiation in their decision-making. This section illustrates four dimensions through which researchers articulated their values, and then discusses the dilemmas they faced, reframed as questions that tested how these seven guiding values were enacted in practice.

4.1 Researchers' Professional Values

Our analysis reveals that HCI and design researchers navigate a rich and complex ecosystem of values that shape their professional conduct in fieldwork (Figure 3; alternative tabular and heatmap representations are provided in the Supplementary Material document). Participants engaged deeply with four proposed dimensions: *Values I live by*, *Values I want others to feel with me*, *Values I admire in others*, and *Values in conflict with*. In our analysis, we observed that participants did not always treat values as fixed or bound to a single dimension. Instead, they often positioned values in-between dimensions or even set them aside. For instance, one participant placed *Ethics* outside the framework, saying it is “present in everything” (P21, Portugal, Senior Researcher), emphasising that *Ethics* is not a standalone value but an overarching principle that informs their perspective on other values. Participants often created dependencies between values, treating them as complementary elements that work together toward broader goals. For instance, P1 (Portugal, Senior Researcher) described *Comprehension* as a “bridge” that allows the enjoyment of aesthetic experiences (*Beauty*) to connect with the drive to explore and learn (*Curiosity*).

While each dimension highlights a distinct perspective, participants frequently recognised connections between them, showing how one set of values could influence or be reflected in another dimension. One participant noticed she had placed the same values across different dimensions and described the resulting structure as “an X” (P17, Portugal, PhD Student), explaining that the values she was in conflict with were the same values she admired in others, while the values she lived by were the same values she wanted others to feel about her. Another participant noted that “what I admire in others is what I would like others to feel when they are with me” (P18, Portugal, PhD Student), suggesting that aspirational values reflect the qualities she aimed to evoke or encourage in others during interactions. Values lived by and admired were also connected as “I try to be ambitious but I also know that I like [it] when my colleagues are ambitious” (P13, Belgium, Senior Researcher).

4.1.1 Values I Live By. This dimension reflects the principles researchers rely on when entering and navigating fieldwork. They shape the researchers' stance before any dilemma appears, guiding what it means to act appropriately, responsibly, and influencing how relationships and practices unfold in the field. The values most frequently mentioned as guiding researchers' everyday practice include *Collaboration* and *Empathy*, indicating that the researchers' fundamental approach to fieldwork builds on working with others and understanding their perspectives. Alongside them, participants frequently mentioned *Beauty*, *Inclusion*, *Accessibility* and *Care*, suggesting the work activity is also shaped by aesthetics, fairness, and

attentiveness to the needs of others. Other guiding values appeared less frequently but carried personal weight. For example, P14 explained that while many values on the list felt “taken as given” in research, she deliberately chose *Fun* and *Enjoyment* because they sustain her motivation, as “If I don't enjoy my work, I lose interest” (P14, UK, Senior Researcher).

4.1.2 Values I Want Others to Feel With Me. When considering what values others are to feel in the researcher's presence, we noticed a lot of common values listed in the Values I Live By dimension. This shows a desire for mutuality and reciprocity in interactions, as they don't want to just adhere to a specific value, but they want others to also feel it. Above all, *Trust* was emphasised, supported by *Understanding*, *Encouragement*, and *Inclusion*, showing the intention to build relationships in which participants feel safe, recognised, and empowered. As P16 (Belgium, Researcher) expressed, “That they can like, jump on my car and we can do it together.” to convey a sense of shared ambition and mutual encouragement, expressing that together they can take on different challenges.

4.1.3 Values I Admire in Others. These values reflect the virtues researchers recognise and respect in the peers they work with, revealing the professional ideals they believe support responsible fieldwork and the kinds of dispositions they aspire to cultivate in their own practice. The values admired in others included value virtues such as *Empathy* (the most frequently cited), as participants admire researchers who are “people [researchers] who always kind of keep other people in mind” (P14, UK, Senior Researcher). In addition to these, participants also mentioned values that they aspired to cultivate or strengthen, such as *Wisdom*, *Instinct*, *Pragmatism*, *Skill*, and *Attention*.

4.1.4 Values In Conflict With. The values in conflict were crucial to capture values that create internal tensions or external frictions in participants work, particularly when fieldwork required them to balance personal commitments with practical, methodological or relational demands that pulled those values in competing directions. While reflecting on their choices, participants often uncovered personal contradictions, as in “sometimes it's better to skip some details, although I value details quite a lot. So that's the tension over there.” from P16 (Belgium, Researcher). Others placed values in this category not because they claimed them as their own, but because they found them irritating or problematic in their work context, such as *Power*, “elements of power in the workflow that we are [in].” (P13, Belgium, Senior Researcher).

Participants most frequently highlighted tensions involving the values of *Criticism* and *Control*. Some of these values, like *Criticism*, were seen as necessary but uncomfortable, as participants recognised that “it is an important thing, and that it has to guide the work, and that it is positive” (P18, Portugal, PhD Student) while still experiencing it as a source of conflict during fieldwork. *Control* appeared as both an internal struggle, with participants recognising that their desire for tight control could impede interactions, and an external struggle, where lack of control over field conditions led to unintended outcomes. For some, this tension was further shaped by the unpredictable nature of fieldwork, which was “not as straightforward as sometimes I would like it to be” (P17, Portugal, PhD Student), requiring P17 to adapt in the moment, without the



Figure 3: Four Word Clouds illustrating values identified by participants. From top left to right and bottom: Values I [the researchers] live by, Values I want others to feel with me, Values I admire in others, and Values in conflict with. Word size reflects the frequency with which each value was mentioned across workshops.

time to prepare in advance to feel more in control of the interactions in the field.

Some values, such as *Efficiency* and *Pragmatism*, appeared both in the *Admired in Others* and *Conflict* dimensions, showing how participants aspired to these qualities yet also struggled with their downsides. Participants often described such values as simultaneously useful and problematic. P21 (Portugal, Senior Researcher) illustrated this ambivalence with *Persistence*: “Things in tension with the work... persistence, again, because persistence can be stubbornness, and it can be that perfectionism. Then things I admire in others...To be responsible and persistent. I like people who are persistent, who don’t let go, who don’t give up.”, noting that it can be admired yet also slip into stubbornness or perfectionism. Finally, some participants located conflict within moral values, such as *Justice*, *Responsibility*, and *Diversity*. These were acknowledged as challenging to fully enact in practice as “it is not always easy [to implement in practice].” (P20, Portugal, PhD Student).

Taken together, these accounts show how values underpin researchers’ orientations toward fieldwork and shape their expectations of practice. Next, we describe how these values encountered the contingencies of field settings, and how the dilemmas that arose in situ gave rise to the value tensions that shaped researchers’ decision-making.

4.2 Value Tensions in Decision-Making

A key theme in our analysis was the tension between values in decision-making. Participants often described situations where pursuing one value meant compromising another, and that they tried to follow what felt most appropriate at the time. These dilemmas reflected deeper uncertainty about how to act in line with their values, as principles were not always clear. To capture this, we re-articulated their accounts as questions—abstractions of the underlying conflicts rather than direct quotations. Each question centred on a primary value under pressure, with participants responding to this testing in different ways. This approach enabled us to trace

how values and their boundaries were negotiated across different contexts. The values that emerged most clearly from this process were: *Usefulness*, *Transparency*, *Care*, *Pragmatism*, *Support*, *Empathy*, and *Trust*. Table 3 summarises these questions and the values in tension.

4.2.1 Usefulness: Am I designing something useful or just extracting value? Researchers consistently expressed a deep desire to be *Useful* – to honour the trust their participants placed in the research relationship by approaching their accounts with *Care*, *Empathy*, *Inclusion*, and a thoughtful *Prioritisation* of their needs and circumstances. Yet, this aspiration often collided with the realities of project constraints. Many researchers in this study felt anxious about whether their work truly generated benefit, or if it risked leading to indifference, harm, or even tokenism rather than meaningful change. P10 experienced this tension during visits to a day care centre. Her goal was to identify needs that could inform a technology-focused project. She immersed herself in the daily activities with older adults, but soon realised that the needs or aspirations expressed by participants had little to do with technology at all.

“Some weeks after beginning these visits [to the day care centre], I identified several needs from them [the elderly people], which had nothing to do with technology, and it was ok. But the thing was that I did nothing about it, doing something about what I had identified. So I did not pursue or address these needs [of elderly people] afterwards.” (P10, Portugal, Researcher)

Out of a sense of care and responsibility, P10 chose not to advance a project, recognising that a technological intervention would neither address participants’ actual needs nor create meaningful value for them. For P10, refraining from action represented the most responsible course of action. In contrast, P3 described the difficulty of advocating for users’ needs in a project within the constraints of feasibility, budgets, and deadlines. For her, being “Useful” meant amplifying participants’ voices, designing for their agency, and carefully managing expectations with products.

“Be careful with the promises for users regarding improvements. This was something that I learned in the beginning of my journey as a designer. Like when we have usability testing and or interviews. We want to meet their needs right? So sometimes we say “Of course this will be implemented”, “of course this will be a feature”, you know? And then, when we talk with the people who have power and make this kind of decision, it is not always possible. So that’s a thing that I try to do now, be very careful about this kind of promises.” (P3, Brazil, Researcher)

Looking back, P3 reflected on the consequences of making promises during fieldwork and how she now refrained from overpromising to manage users expectations. Determining a project’s course had to be negotiated with project managers and developer colleagues, so it did not make sense to promise that something would be fixed or changed during a fieldwork activity. Despite not being able to make promises, P3 argued she could still bring participants’ struggles and voiced issues to stakeholders, helping to rebalance power dynamics, and increasing openness to address participants’ real needs.

4.2.2 Transparency: Am I being transparent or tactical? Our workshops showed that *Transparency* was a core ethical value for researchers participating in our study, especially when they worked with participants. *Transparency* was framed as a moral responsibility to ensure *Clarity*, *Honesty*, and *Openness*, thereby enabling genuine autonomy and fostering trust. Implementing *Transparency*, though, was fraught with pragmatic compromises. Researchers had to constantly negotiate the gap between the principle of radical openness and the tactical realities of recruitment, engagement, and working with vulnerable populations. This negotiation often positioned *Transparency* in direct tension with values like *Efficiency*, *Care*, and *Pragmatism*. At times, researchers explicitly resisted pressures that compromised *Transparency*. P16, for example, recounted being urged by a caregiver to exaggerate the benefits of a study to persuade their partner, a person with dementia, to participate in a study, a request that directly challenged the *Transparency* of the project’s goals and scope.

“A caregiver asked me to convince a participant, who was their partner, to join a specific study. I needed to exaggerate the results [in her perspective]. “It’s going to be enormous and it’s going to affect him in a very positive way”. Only then would the participant be interested in [taking part in the study]. So I was being a bit pushed to the direction of not being transparent and not having that sort of clear overview of what this research was about and what our very limited possibilities within this project were.” (P16, Belgium, Researcher)

Rather than complying, P16 reaffirmed her commitment to *Transparency* by clarifying the study’s real scope, despite the awkwardness of doing so in front of both the caregiver and the potential participant. In other cases, *Transparency* was not outright rejected but strategically adapted, as some participants fear especially working with a sensitive population that full *Transparency* might paradoxically undermine understanding. P5, for instance, reflected on his early experiences of recruiting people with dementia, where he feared that presenting the full informed consent process, including details such as why recordings were needed and how data would be handled, would overwhelm participants and jeopardise recruitment.

“And I was always scared of losing participants because of all the technicalities of the informed consent. So there I was like, with this dilemma of like saying: What would I do? Do I explain the whole informed consent, risking losing participants? Or do I have to kind of water it down, the whole, what the informed consent signified?” (P5, Italy, Researcher)

At the time, P5 chose to simplify explanations using “simple words”, a strategy that enabled recruitment but limited *Transparency* according to P5’s view. Reflecting on this, he later shifted toward a practice of full disclosure, accepting the risk of participant attrition as “communicating with them about their own rights is much more important than, of course, having participants”. In a similar situation, P8 reported completely delegating the *Transparency*, delivering consent forms for people with dementia to a health care professional or a caregiver instead of directly to the

Table 3: Overview of the ethical dilemma questions mentioned in workshop discussions, showing the stakeholders involved and the values participants identified as being in tension.

Dilemma question	Primary value in tension	Associated values in tension
Am I designing something useful or just extracting value?	Usefulness	Trust, Transparency, Responsibility, Care, Inclusion, Power, Prioritisation, Sensibility, Contentment, Service, Empathy, Humanisation, Collaboration, Dignity, Consent
Am I being transparent or tactical?	Transparency	Candor, Explainability, Control, Agency, Clarity, Explainability, Trust, Respect
Am I being protective or paternalistic?	Care	Autonomy, Inclusion, Participation, Experience, Respect, Efficiency, Uncertainty, Ambition, Trust, Reliability
Am I being pragmatic or just cutting a corner?	Pragmatism	Transparency, Inclusion, Ambition, Efficiency, Empathy, Privacy, Trust, Efficiency, Respect, Rigour, Ethics
Am I supporting the project too much or not enough?	Supportiveness	Availability, Time, Generosity, Empathy, Dignity, Sensibility, Responsibility, Prioritisation, Transparency, Privacy, Recognition, Empowerment
Where does empathy begin and responsibility end?	Empathy	Responsibility, Trust, Reliability, Consent, Efficiency, Time, Respect, Care, Uncertainty, Understanding, Perceptibility
Am I their voice or am I misrepresenting them?	Trust	Transparency, Power, Clarity, Truth, Hierarchy, Criticism, Confidentiality, Anonymity, Autonomy, Visibility, Ethics, Participation

individual. The health care professional could identify and recruit individuals who were interested in taking part in an activity, while P8 would later explain all study details, noting down who wished to confirm their willingness to participate. P8 acknowledged that “it lacks a bit of transparency”, but considers the trade-off acceptable for the sake of *Efficiency*, reflecting a cultural context in which trust and delegation are prioritised, as older adults in Portugal are often apprehensive about signing documents⁴.

4.2.3 Care: Am I being protective or paternalistic? Researchers participating in our study often described encountering participants with vulnerabilities or specific needs for which they felt unprepared. In these moments, their actions were guided by values of *Inclusion* and *Participation*, but above all, a desire to protect participants from harm, discomfort, embarrassment, or failure – a manifest of the *Care* value. This protective instinct often manifests as adapting methodologies or carefully managing the information provided. P8 recounted an interview at a daycare centre where she was unaware that the participant had aphasia, a condition not accounted for in the planned materials. Confronted with this unexpected situation, P8 adjusted the questions on the spot, carefully modifying them to ensure the participant could engage meaningfully.

“I was going to a daycare centre to interview some older adults but I didn’t know that, the first participant that I interviewed had aphasia. So I was planning the interview with a person who couldn’t answer my questions. So for me was really ...ok..., really

stressful, what should I do in this moment?. And so I continued doing the work without excluding the person but I adapted the questions to be just for “yes” or “no” answers [for them].” (P8, Portugal, Researcher)

The adaptations to the activity by P8 allowed her participant to remain included and protected from exclusion or frustration during the interview, reflecting P8’s intention to care for their wellbeing. At the same time, this intervention constrained the participants’ agency by restricting how they could express themselves, even though they might have preferred to pause, take more time, or write instead. In doing so, the researcher’s effort to care risked becoming paternalistic by implicitly assuming that the adapted format was the most appropriate way for the participant to respond. P7 felt a similar tension while conducting interviews with professionals bound by non-disclosure agreements (NDAs) related to their work. NDAs restricted participants from sharing confidential information about their work. To protect them, P7 reassured participants that they could review and remove sensitive information from transcripts. However, despite that measure, this protective stance constrained P7’s ability to ask follow-up questions, potentially limiting contextual insights.

“I felt a bit constrained to ask follow-up questions because I did not want to make participants say too much or somehow breach their NDA. In some cases, I might have missed some important information that did not need to be detailed but would add context.” (P7, Portugal, Researcher)

This overly protective approach, though well-intentioned, not only constrained the depth of data P7 was able to collect but also

⁴Elderly individuals in Portugal can be more susceptible to scams, and signing documents may be perceived as risky, potentially leading to financial loss or other harm.

narrowed the expressive space available to participants. By deciding in advance which lines of questioning might be too risky, P7 unintentionally closed off opportunities for participants to express what they themselves felt safe, willing, or even eager to share. Had participants been given greater freedom to express themselves — with the option to redact sensitive content afterwards — P7 could have obtained richer insights without compromising participant protection.

4.2.4 Pragmatism: Am I being pragmatic or just cutting a corner? *Pragmatism* emerged when researchers described the need to keep their fieldwork activities moving despite the highly structured procedures required to comply with ethics committees. This includes drafting proposals, submitting them for review, waiting for approval, and then working within the boundaries of what was accepted. Yet in practice, researchers faced an ongoing tension between advancing projects and upholding ethical standards, which can push them to prioritise progress even when this means setting aside steps to ensure *Transparency*, *Privacy*, *Rigour* and trust-building. At times this meant starting work before approval, or making real-time adjustments to methods and protocols to accommodate project demands or participants' needs, often without the time or opportunity to re-consult the ethics board. This was the case for P21, whose approved protocol for interviews and questionnaires assumed that people with cerebral palsy would be able to speak or write. Upon arrival, she realised that some participants could not respond either verbally or in writing due to severely affected upper limbs. Forced to improvise in the moment, she looked for an alternative, but the decision left her unsettled, as her actions deviated from what had been approved by the ethics committee.

“I anticipated that they would be capable of responding, but there are people with cerebral palsy who in fact have their upper limbs very severely affected. They couldn't respond neither by pen nor by electronic means. I therefore had to improvise and adjust, and I found an intermediary. But I never... never felt entirely at peace with having made that choice. Because, I think I didn't have another alternative. But at the same time, I felt that I didn't ask for authorisation for it and that I was breaking an agreement with the Ethics Committee.” (P21, Portugal, Senior Researcher)

P21 grappled with uncertainty over her decision to adapt the session so it could proceed, questioning whether this improvisation constituted a necessary pragmatic response to the participants' needs to be included or a breach of trust with the Ethics Committee. She remained unsure whether it would be ethically appropriate to use the data collected under these circumstances. P2, by contrast, described a more everyday compromise of making small adjustments to interview scripts without resubmitting them for ethical review. He noted that this was a common practice among other researchers he knew.

“When I ended up changing the [interview] questions I don't inform the ethics board... (...) so if the scope of the questions, even if we are making some adjustments [to them], that would be fine. But I'm not sure

if the ethics board agree and I am not going to ask... No show no tell.” (P2, Portugal, Senior Researcher)

For P2, engaging in this pragmatic workaround placed values such as *Transparency*, *Rigor*, *Trust*, and *Inclusion*, particularly in relation to the ethics committee, under tension. While the action technically bypassed the administrative review, it relied on the P2's judgment that the change was minimal and low-risk. This highlights a form of “pragmatic ethics”, where the researcher negotiates between institutional rules and the practical flow of research, prioritising *Efficiency* and *Pragmatism* while maintaining participants and stakeholders safe.

4.2.5 Supportiveness: Am I supporting too much or not enough? *Supportiveness* surfaced as a central value in fieldwork because researchers in our study often depended on others to gain access to sites, coordinate activities, or carry out fieldwork. The dependence on others can generate ethical tension, as researchers frequently encounter situations where all possible actions involve trade-offs. Researchers in our study described being caught between two competing obligations: remaining true to their own ethical values, even at the risk of delaying or disrupting the project, or honouring the contributions and expectations of others to ensure the project progressed smoothly. Navigating this tension often produced feelings of guilt or moral discomfort, as researchers recognised that fulfilling one responsibility could mean compromising another. For example, P4, upon discovering her medical device project involved animal testing, a practice she ethically opposed, felt the dilemma of remaining silent and feel complicit, or speak up and risk being perceived as difficult to work with. Although not directly involved in the animal testing work, just by being a part of that project created a strong sense of implication and inner conflict. This tension shaped how she viewed her upcoming fieldwork tasks, knowing that the data she would collect would support a project direction she did not morally endorse. As she stated:

“One of the work packages includes a task that involves animal testing... I was a little bit triggered about that information. And I felt that dilemma of, despite not being the one conducting the test, right? But I'm inside this project and like, I want to know more about it. And I, I feel like I wouldn't agree with some kinds of attitudes towards the animals... I don't know very well how to feel about that but since I'm in this project I thought this should be something I should reflect at least, and think what to do about it.” (P4, Portugal, Researcher)

The reflection on animal testing culminated in a drafted, but unsent, email to the project manager. P4's hesitation to send it revealed the weight of this form of guilt. The fear that advocating for her values would be an overstep, and could damage team harmony, illustrated how *Supportiveness* can limit researchers' willingness to act on their values. In other cases, researchers also described feeling guilty when they believed they had not done enough to reciprocate the support or contributions given to them. This was not seen as a simple oversight, but as a profound ethical failure in the social contract of collaboration. P17 carried lingering guilt for failing to

properly acknowledge and give back to participants for their valuable time and insights. In her view, this was not just a missed task, but a moral shortcoming that devalued the participants' generosity and left the relationship feeling extractive and unbalanced.

“Right now it’s something that I think perhaps I should have done before, that is, before I even did these interviews, I should already have known what the plan is to follow and how I am going to repay the time that people gave me and all these insights that are, in fact, very valuable for me. And not even, that is, the people who gave their time don’t even know how valuable that is... And well, as it is the world of work, things keep piling on, one writes articles, one does other things and this gets pushed or gets dragged along.” (P17, Portugal, PhD Student)

In response to this ethical unease, P17 proposed a strategic shift in practice to pre-empt such failures in the future. Her reflection points to the necessity of proactive ethical planning, formulating a clear plan for reciprocity before entering into collaborative engagements. Using these strategies, according to P17, would provide bidirectional support, as researchers and participants mutually contribute to and benefit from the relationship.

4.2.6 *Empathy: Where does empathy begin and responsibility end?*

When situations in the field extend beyond methodological duties and the boundaries between researcher and participant become blurred, researchers participating in our study found themselves negotiating where their ethical responsibility should reasonably stop. Driven by *Empathy*, some described feeling compelled to put aside research questions and instead take on a role to listen like a “psychologist”, while others focus on gently steer the conversation back toward the study’s aims. P20, for example, recounted an interview in which a participant shifted from discussing the research topic to sharing intimate struggles from her daily life making him confuse on how to proceed.

“A participant... started talking about her family life, the problems she had in her daily life, why it wasn’t easy... Should we listen to this person? Give them space because it will do them good? Or redirect and be more rigid in the conversation, for what we want to find?” (P20, Portugal, PhD Student).

In this case, P20 decided it was best to allow space for the participant to speak as it was doing her “good”, while occasionally attempting to bring the discussion back to the focus of the study. Similarly, P17 described choosing to listen when faced with a participant who persistently shared personal difficulties. For her, the act of listening became part of the ethical exchange underpinning the research encounter: “this person is participating in my study, they are giving me something, so I also have a duty to give something back to them... I felt it was part of my duty, also being in that position, to both receive and to give. That is to say, it was an exchange there.”. Other participants, however, emphasised the risks of *Empathy* taken too far as sensitive disclosures sometimes require professional responses that researchers are not equipped to provide. P14 reflected on a particularly challenging situation in which her

institutional ID card, marked as Doctor, shaped the participants’ perception and prompted a flood of highly personal disclosures:

“So the issue was how do I stop them [from] disclosing stuff I am not qualified to listen to? At the same time how do I do it without interrupting a person who’s going to cry if I say the wrong thing. And it was very upsetting situation for everyone involved... You want participants to trust you but you don’t want participants to trust you too much.” (P14, UK, Senior Researcher).

In response, P14 adapted her practice for subsequent interviews, introducing herself as a designer, avoiding showing her ID, and dressing in a way that emphasised her design role rather than that of a researcher. This way participants could feel comfortable, while avoiding a level of disclosure that risked harm for both participant and researcher.

4.2.7 *Trust: Am I their voice or am I misrepresenting them?*

Researchers who engage in fieldwork occupy a delicate intermediary role between their participants and readers of their study. Researchers are tasked with amplifying participants’ voices while simultaneously fulfilling an ethical duty to maintain *Trust*. This duty involves shielding participants from unwanted exposure, potential harm, and the risk of misrepresentation. Occupying this positioning creates a difficult balance, since researchers must act as faithful advocates for participants while avoiding actions that might unintentionally limit or influence what participants are able to express. In doing so, *Trust* becomes a value negotiated alongside concerns for participants’ truth and the broader power dynamics that can distort or constrain how their perspectives are voiced. This tension is starkly evident when working with vulnerable populations, where this attention and care is crucial for establishing a trusted relationship. P13 reflected on a project where he invited a person with dementia he had worked with before to participate in his documentary, and they agreed. But despite this verbal assent to participate in the documentary, P13 later realised that the participants’ body language signalled dissent.

“So I asked her “Do you want to be involved?” and she said yes. Years after when I reviewed the movie or the things that were stated at that point, I realised that she said yes but her body said no. And the way she acted also, when we were taping stuff it was actually saying no. But I didn’t realise it at that point and I think that’s also something, or maybe I didn’t realise or I knew something was off but I didn’t understand it” (P13, Belgium, Senior Researcher)

P13 underscores how important it is to make sure another person, like a caregiver, is available to confirm participants’ intentions when verbal communication contrasts with their body language. P5, who works in their fieldwork activities with both people with dementia and their caregivers, reported that this sometimes created the challenge of balancing feedback from both parties, as caregivers would often speak over the person with dementia.

“What happens sometimes is that, caregivers try to reply to some of the questions. So they try to kind of like, say “Ah yes,, he is not able to do anything

of what you are asking” right? ... trying to balancing between these two people was a bit difficult at first. One of the first time it happened, that I listened more to the caregiver rather than the person with dementia.” (P5, Italy, Researcher)

Initially, P5 defaulted to the caregiver’s authority, later learning to be “a bit sceptical of what they said” to prioritise the perspective of the person with dementia. Power dynamics also further complicated authentic voice representation, even when researchers attempted to mitigate their influence. P18, who conducted interviews with their own students for a study, noted that participants often told her what they thought the researcher wanted to hear, despite reassurances of confidentiality.

“The participants were my students. And I felt that there were parts where they were very divided between telling me what they thought I wanted to hear and telling the truth. I also always tried to tell them: “Don’t worry, this is just a study, it’s just for me to know what you think. It won’t have any influence on your training. The head coach, you know, more or less my boss, won’t know about this. No, it won’t be identified”. But, I don’t know to what extent that reassurance from me actually made them feel 100% comfortable to say what they really wanted.” (P18, Portugal, PhD student)

Even though P18 attempted to mitigate bias by conducting interviews in a separate room with participants and without other trainers present, she still felt that the results could have been influenced by their role, highlighting the persistent tension between *Trust*, *Power*, and the authenticity of representing participants in research.

5 Discussion

5.1 Ethics and Value Dynamics in the Fieldwork

As the literature anticipated, many of the ethical dilemmas that surfaced in the workshops – such as maintaining appropriate boundaries with participants, ensuring autonomy, protecting anonymity and confidentiality, and avoiding harm to both participants and researchers – resonate with these earlier accounts. They also echo the notion of moral stress [86], which describes the unease that arises when researchers perceive a dilemma between their moral obligations and their capacity to meet them. At the same time, our study added two further themes that have received less attention: 1) the difficulty of honouring participant involvement when expectations could not be fulfilled, and 2) the strain of negotiating personal boundaries clash with project requirements or team expectations, highlighting a new layer of researcher vulnerability [99].

Although participants worked within their own domain-specific codes of ethics [109], leading to procedural variation across national research contexts, they all nevertheless described similar dilemmas arising throughout different stages of fieldwork. Before entering the field, *Transparency* surfaced during recruitment when P16 was asked by a caregiver to exaggerate study benefits to secure a participant’s involvement. *Pragmatism* appeared in decisions aimed at

ensuring efficiency, such as when P2 revised interview guides without re-submitting them for ethics approval. Finally, *Supportiveness* emerged when project expectations conflicted with professional personal values, as in P4’s discomfort with contributing to a project involving animal testing. Others emerged directly during fieldwork, most often while conducting interviews, observations, or usability tests. These situations often tested values such as *Care*, *Empathy*, *Trust*, *Usefulness* and *Pragmatism*. *Care* was challenged by the need to protect participants from discomfort, *Empathy* by decisions about how to engage with personal disclosures, *Trust* by moments when participants’ understanding or consent felt uncertain, and *Pragmatism* by field conditions that required deviations from approved procedures, as in P21s’ case. Fieldwork dilemmas continued after leaving the field, when researchers reassessed the implications of their actions for participants. In this phase, *Usefulness* involved questioning whether the research had genuinely benefited participants, as in P3s’ concern that interview contributions might not translate into meaningful outcomes. *Supportiveness* involved uncertainty about how to adequately acknowledge and reciprocate participants’ contributions after the study. *Trust* was also reconsidered, as illustrated by P13s’ retrospective doubts about whether consent had been fully informed or freely given. Aligning with Munteanu et al. [72], our findings suggest that despite procedural differences across countries and disciplines, the ethical principles underpinning research practice remain largely universal. This alignment reinforces the relevance of situational and in-action ethics as conceptual lenses for fieldwork.

Overall, our study confirms that researchers need to adapt their practice to face different fieldwork challenges [72]. Adaptations to fieldwork practice happen regularly and are prompted by important ethical situations, where researchers are confronted with ethical conflicts, and need to weigh their values to decide how best to proceed [31]. However, deciding on these conflicts or dilemmas requires that researchers recognise they are in their presence in the first place, which is not always straightforward according to our participants. We uncovered a number of instances during workshops where researchers treated clear ethical dimensions as technical or procedural challenges, which meant that the underlying moral questions remained unnoticed or only emerged in hindsight. There were moments where the dilemma that was actively reflected upon was not necessarily the most pressing ethical issue at stake, with deeper questions remaining unaddressed. For example, P5 wrestled with how much to simplify consent for understanding, without fully confronting the deeper issue of how this might restrict participants’ autonomy. Conversely, there were situations in which researchers were fully aware that their actions were not ethically ideal, yet chose to proceed because they prioritised other goals and framed these choices as justified compromises. P2 illustrated this when explaining that they adjusted interview questions without notifying the ethics board, believing the changes were minor while also admitting uncertainty about whether the board would approve. These findings highlight a gap in both situational and in-action ethics. While they capture how researchers adapt and reflect in the moment, they offer little guidance for situations where dilemmas are overlooked, reframed, or knowingly compromised, leaving the ethical dimensions of practice only partially addressed. Developing ethical sensibility [41] could therefore be seen as a precondition for

situational or in-action ethics to function effectively in the absence of explicit dilemmas. This also points to a shift in rules or guidelines, to the role of researchers' moral character and the cultivation of virtues [102] and values [33] in shaping the researchers' practice.

Our study further showed that a value can simultaneously be a virtue – guiding and inspiring ethical conduct – as well as a source of strain or even an obstacle for the same researcher [76]. For example, P20, who was guided by *Empathy* in his practice, recounted a dilemma in which this value was tested when he was unsure how much he should allow a participant to share about their personal problems.

While explaining the values in tension at ethical challenges, participants showed that how they held a value shaped their actions. At times, values came into tension with one another, which aligns with prior work by Petersen [80]. Moreover, values such as *Care*, *Support*, and *Empathy* frequently expanded beyond professional limits, placing additional emotional and practical responsibility on researchers, which we will describe as overextension. In contrast, other values showed signs of fading from practice or being sidelined, which we will henceforth describe as erosion. *Usefulness*, *Trust*, *Transparency*, and *Pragmatism* were sometimes deprioritised, particularly in tensions with stakeholders, project demands and ethics committees.

Our findings extended the perspective of ethical mediators [48] by foregrounding researchers' individual practice. In this way, we interpret these practices through the lens of values, building on Schwartz's view [94], of values as guiding principles of commitment. In doing so, we show how commitments are not only shaped by researchers' professional values, but also constrained or reinforced by external dimensions such as organisational structures and applied ethics. Our findings extend this perspective by illustrating how external pressures can shift values themselves, pushing them toward erosion or overextension (shown in Figure 4 and Figure 5) rather than leaving them as stable guides for practice.

These seven values – *Usefulness*, *Transparency*, *Supportiveness*, *Trust*, *Empathy*, *Pragmatism* and *Care* – were identified by researchers as values guiding their professional practice. Some, such as *Usefulness* and *Pragmatism*, had already been recognised as professional values in conflict, while others – *Empathy*, *Trust*, *Care*, *Transparency*, and *Supportiveness* – only revealed situational tensions as they unfolded in practice. Adding to the values highlighted in prior work as central to research ethics—namely *Ethics*, *Openness* and *Transparency* [92]—our participants showed that these and other values also acted as practical guides. As the cited literature notes, such values frequently come into tension in empirical contexts when participant protection or situational constraints limit what can be shared or disclosed [92]. Our findings similarly show that, within fieldwork, these tensions became more acute, requiring researchers to weigh competing considerations rather than uphold all principles simultaneously. Taken together with Nishal and Diakopoulos [76], our findings challenge constructing lists of ethically human values [34] as prescription for guidance, as values can shift between being aspirational, constraining, or even burdensome, depending on how they are taken up in concrete situations. This perspective adds nuance to existing approaches by highlighting that values in HCI are not simply to be named or prescribed, but must be understood in their lived complexity.

The seven questions outlined in this paper may also extend existing ethics reflection methods by adding a layer of reflection on value positionality. For example, they could enrich value scenarios [75], which map how technologies shape values across time, context, and actors, by prompting researchers to consider where each value might fall on the continuum between erosion and overextension in those futures. Similarly, they could complement Values at Play [29] by supporting reflection during the identification and negotiation of values, making visible how value positions shift (or cannot shift) as projects unfold. In the case of Value Levers [95], organisational practices in a workflow that bring values to the surface and create openings for ethical deliberation, the questions could surface how individual researchers differently hold or negotiate concerns, highlighting the tensions that shape the path toward consensus. By making value positionality explicit, teams can anticipate conflicts [98], negotiate solutions [63], and create collaborations that are ethically grounded.

Our findings challenge assumptions in existing approaches to value elicitation. While frameworks such as VSD aim to surface values in design [33], they often obscure which dimension of a value is being expressed – whether it is a guiding principle, an aspiration, something hoped for in others, or a tension in everyday practice. This ambiguity reinforces long-standing critiques of VSD for treating values as static and universal [49], overlooking how ethical reflection is situated [22, 56, 77, 110] and the character of values is undetermined [66]. By contrast, our study shows that values operate across multiple layers and can even slip into erosion or overuse, a complexity that risks being missed when approaches focus solely on cultivating virtues [102], as in Virtuous Practice Design [88]. Recognising this multiplicity shifts the discussion from naming values to interrogating how they are lived, negotiated, and sometimes distorted in practice.

5.2 Implications for Practice: Need to Support Reflection by Researchers

Recognising the importance attributed by participants to ethical reflection on fieldwork practices, we reflected on three main ways to use the identified questions or tensions to support ethical reflection across a project. Their purpose is to help researchers anticipate and align behaviours before or during fieldwork, or to support individual or team reflection afterwards. Although developed from fieldwork dilemmas, these questions are also relevant for qualitative and design research more broadly, where values routinely guide decisions. We therefore outline three possible uses: i) Use identified questions for supporting ethics reflection, and ii) Create tools to support ethics reflection, or iii) Use ethical reflection to improve conduct in professional associations.

5.2.1 Use Identified Questions to Support Ethics Reflection in Practice. We proposed that the seven questions identified in this study can guide ethics dialogue and reflection by researchers. We imagined that they could be used as prompts in research group meetings, ethics training, or project kick-offs to spark conversations about how different team members position themselves in relation to a value (e.g., Where does empathy begin and responsibility end?) or what the approach to a specific project would be. By framing values as open questions rather than fixed principles, the tool shifts

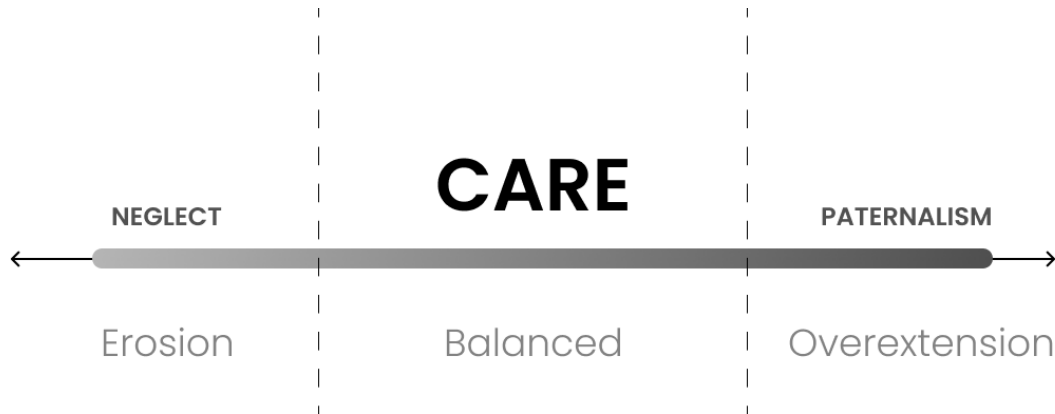


Figure 4: The value of Care within the value tension exploration lens. As a guiding value, Care can be stretched toward overextension (Paternalism) or risk erosion (Neglect).



Figure 5: The value of Pragmatism within the value tension exploration lens. As a guiding value, Pragmatism can be stretched toward overextension (Rigidity) or risk erosion (Shortcuts).

focus from prescribing behaviour to enabling team alignment. This is especially valuable in interdisciplinary teams, where divergent commitments and constraints often need to be negotiated. Participants themselves expressed a desire for such reflective practice. As P17 mentioned in the results, they reflected on how they would be able to repay participants, signalling the need for structured opportunities to anticipate ethical tensions rather than react to them retrospectively. P3 also expressed interest in opportunities to help articulate boundaries and manage expectations early in the process, when mentioning the feature requests by participants.

We imagined these sessions could occur once a year, as part of an offsite from a research group or similar activity, or more regularly, in groups that meet every few months to reflect on their collective practice. It will be important to understand whether the workshop activity would work longitudinally, but considering the amount of recent issues brought forward by participants in our study, we are led to think that yearly sessions would have enough important ethical moments to reflect upon.

Drawing on these group discussions, researchers could develop research group manuals or codes of conduct, detailing how members of the group reflect on different principles and have chosen to act in the past, allowing future researchers to anticipate similar dilemmas and avoid repeating past mistakes. In doing so, the questions would foster a culture of ethical anticipation rather than reactive problem-solving.

5.2.2 Create Tools to Support Ethics Reflection. This study offered many important ethical moments from researchers' perspectives and we believe these could be used in an educational tool for students and early career researchers. Having conducted a similar workshop in different institutions, it would be possible to gather a dataset of important ethical moments that could be used in a tool to support ethics development and reflection for people who are starting fieldwork. Drawing on practical examples that appeared in the field is particularly relevant because, as participants from this study mentioned, ethical principles and code of conduct rarely address the practical challenges and issues that they face when conducting fieldwork. It would also be important to cover issues related with different points of projects, because as this study shows,

important ethical moments can be raised at very different points in the process.

There would be different ways to implement such a tool, including Kahoot-like⁵ user interfaces or interactions, asking users to read a vignette and choose a particular course of action to follow. Each option would provide advantages and inconveniences, as well as the reflection of the researchers who saw themselves in that particular situation. Rather than encouraging users to reach the best possible course of action, the idea would be to gain ethical literacy and consider different options, encouraging researchers to develop ethical sensitivity in their fieldwork.

5.2.3 Use Ethical Reflection to Improve Conduct in Professional Associations. As the literature highlights, the responsibility for applying reflexive tools should not rest solely on individual researchers or isolated groups [21]. Broader conversations within the SIGCHI community [25–28] echo this point, emphasising that ethical challenges demand communal reflection and dialogue to build guidelines and processes that can support researchers in practice [104, 106]. This aligns with calls for researchers to raise awareness, foster inclusive dialogue, embed ethics into everyday routines [20, 64, 81, 106] and engage with real dilemmas and value negotiations [12, 21]. Our contribution of seven reflective questions can support this agenda by providing an entry point for shared deliberation, helping researchers and institutions alike to surface tensions and align ethical positions. Such reflection can be institutionally scaffolded through ethics committees or initiatives [96] such as the SIGCHI Research Ethics Committee or SIGCHI CARES, which provide formal spaces for peer support and ethical deliberation. This kind of institutional scaffolding is particularly relevant in light of participants' accounts that formal ethics review processes are losing their reflexive dimension, reduced to template completion with little engagement with their ethical purpose. Embedding our questions into such emergent or existing structures could help reconfigure these moments, ensuring that reflexivity remains central to ethical practice rather than becoming a purely bureaucratic requirement.

5.3 Limitations

This work has four main limitations. First, while our sample included participants from six nationalities across five countries, most participants (10/21) were affiliated to the same institution and (15/21) worked within the Portuguese research context. This concentration limits the institutional and geographic diversity of perspectives represented, whereas different organisational environments could have revealed other kinds of value tensions due to variation in institutional norms and research practices. Second, the vast majority of participants (18/21) work in countries with flexible formal ethics oversight, which may not exactly be the same to researchers in countries with stricter regulatory frameworks around ethics. Third, this study was conducted with researchers who volunteered for the ethics workshops. This voluntary participation, may have resulted in a sample of participants particularly attuned to reflecting and articulating ethical concerns. Fourth, our sample was composed mostly of researchers working in universities or research institutes. Industry researchers, freelancers, and community-based

researchers often work under different constraints and incentives, shaped by their institutional affiliation, accountability, and goals. As a result, they may encounter ethical challenges that differ from those identified in our study. As with all qualitative research, our findings are inherently situated. While the insights can be translatable to other settings, differences related to ethics environments, participant recruitment, institutional affiliations, and contextual origins warrant further exploration.

6 Conclusions and Future Work

In this paper, we explored how researchers navigate ethical dilemmas, focusing on what drives their ethical decision-making processes. Specifically, we examine how values are guiding individual practice and the tensions that arise when these values come into play during fieldwork. Through the workshops with 21 researchers, we found that values are not strict principles to guide practice, but also aspirations that researchers strive toward, sometimes struggle to embody, and seek to cultivate in their relationships with participants and colleagues. Moreover, these values can be stretched, either through erosion, when pressures weaken their influence, or through overextension, when rigid application introduces unintended consequences. To make this complexity visible, we proposed seven questions that are not intended as guidelines or recommendations, but as starting points for conversations about how – and whether – we act upon values such as *Usefulness*, *Transparency*, *Care*, *Pragmatism*, *Supportiveness*, *Trust*, and *Empathy* in research practice. We hope these findings inspire future work on how value tensions shape fieldwork and inform the design of educational tools that help researchers, especially those at the start of their careers, to anticipate, reflect on, and navigate ethical challenges in HCI.

Our work opens several opportunities for future research. A first avenue is to examine how participation in reflexive ethics workshops influences researchers' practices over time. While our study captured immediate reflections, it remains unclear what these sessions bring to participants in longitudinal sessions or in the long run. It would be interesting to follow participants over months or years to see whether reflective practices are sustained, adapted, or abandoned, while also testing the workshop again to evaluate participants' ongoing engagement.

A second opportunity lies in broadening the range of stakeholders considered. Future studies could include research participants themselves, as well as other project stakeholders such as technology developers. Addressing new cultural and institutional contexts, in particular, perspectives from non-Western and other work settings would be especially valuable, as these may surface different challenges and understandings of values. Comparative work across differing ethics oversight models would also help clarify how value tensions manifest under contrasting regulatory conditions.

Finally, building on the findings of this research, our team aims to develop a practical tool to support the education of researchers who are beginning to engage in fieldwork. With this tool, we aim to help researchers anticipate, surface and navigate more prepared ethical dilemmas when they arise in practice.

⁵Kahoot is an educational platform that enables to create gamified interactions for students, available at: <https://kahoot.com>.

Acknowledgments

The authors thank the participating researchers for their time and engagement in the study, and for generously sharing their thoughts and experiences. The authors also wish to thank the anonymous reviewers for their constructive and valuable comments and suggestions. This study has received funding from the European Union's Horizon Europe research and innovation programme under Grant Agreement No. 101189689. Francisco Nunes was supported by national funds through Fundação para a Ciência e Tecnologia (FCT-Portugal), within the scope of UID/06291/2025.

References

- [1] Stephen P. Anderson. 2019. Mental Notes Card Deck. <https://getmentalnotes.com>
- [2] Stephanie Ballard, Karen M. Chappell, and Kristen Kennedy. 2019. Judgment Call the Game: Using Value Sensitive Design and Design Fiction to Surface Ethical Concerns Related to Technology. In *Proceedings of the 2019 on Designing Interactive Systems Conference (DIS '19)*. Association for Computing Machinery, New York, NY, USA, 421–433. doi:10.1145/3322276.3323697
- [3] Jeanette Blomberg, Mark Burrell, and Greg Guest. 2002. An Ethnographic Approach to Design. In *Human-Computer Interaction Handbook*. Lawrence Erlbaum Associates, Inc., 964–986. doi:10.1201/b11963-52
- [4] ACM Publications Board. 2021. ACM Publications Policy on Research Involving Human Participants and Subjects. <https://www.acm.org/publications/policies/research-involving-human-participants-and-subjects>
- [5] Alan Borning and Michael Muller. 2012. Next Steps for Value Sensitive Design. In *Proceedings of the SIGCHI Conference on Human Factors in Computing Systems (CHI '12)*. Association for Computing Machinery, New York, NY, USA, 1125–1134. doi:10.1145/2207676.2208560
- [6] Stacy M. Branham, Anja Thieme, Lisa P. Nathan, Steve Harrison, Deborah Tatar, and Patrick Olivier. 2014. Co-creating & identity-making in CSCW: revisiting ethics in design research. In *Proceedings of the companion publication of the 17th ACM conference on Computer supported cooperative work & social computing (CSCW Companion '14)*. Association for Computing Machinery, New York, NY, USA, 305–308. doi:10.1145/2556420.2558859
- [7] Virginia Braun and Victoria Clarke. 2012. Thematic analysis. In *APA handbook of research methods in psychology, Vol 2: Research designs: Quantitative, qualitative, neuropsychological, and biological*. American Psychological Association, Washington, DC, US, 57–71. doi:10.1037/13620-004
- [8] Barry Brown, Alexandra Weilenmann, Donald McMillan, and Airi Lampinen. 2016. Five Provocations for Ethical HCI Research. In *Proceedings of the 2016 CHI Conference on Human Factors in Computing Systems (CHI '16)*. Association for Computing Machinery, New York, NY, USA, 852–863. doi:10.1145/2858036.2858313
- [9] Peter Buwert. 2018. *Examining the Professional Codes of Design Organisations*. In *Proceedings of the Design Research Society*. doi:10.21606/drs.2018.493
- [10] Aarjav Chauhan, Dipto Sarkar, Taneea Agrawaal, and Robert Soden. 2024. Value Tensions in OpenStreetMap: Openness, Membership, and Policy in Online Communities. *Proceedings of the ACM on Human-Computer Interaction* 8 (Nov. 2024), 1–25. doi:10.1145/3686919
- [11] Shruthi Sai Chivukula, Colin Gray, Ziqing Li, Anne C. Pivonka, and Jingning Chen. 2024. Surveying a Landscape of Ethics-Focused Design Methods. *ACM J. Responsib. Comput.* 1, 3 (Sept. 2024), 22:1–22:32. doi:10.1145/3678988
- [12] Shruthi Sai Chivukula, Chris Rhys Watkins, Rhea Manocha, Jingle Chen, and Colin M. Gray. 2020. Dimensions of UX Practice that Shape Ethical Awareness. In *Proceedings of the 2020 CHI Conference on Human Factors in Computing Systems (CHI '20)*. Association for Computing Machinery, New York, NY, USA, 1–13. doi:10.1145/3313831.3376459
- [13] Victoria Clarke and Virginia Braun. 2013. *Successful Qualitative Research: A Practical Guide for Beginners*. Sage publications.
- [14] John Clarkson, Simeon Keates, Roger Coleman, and Cherie Lebbon (Eds.). 2003. *Inclusive design: Design for the whole population*. Springer, London. doi:10.1007/978-1-4471-0001-0
- [15] Sasha Costanza-Chock. 2020. *Design Justice: Community-Led Practices to Build the Worlds We Need*. The MIT Press. doi:10.7551/mitpress/12255.001.0001
- [16] S. Critchley. 1992. *The Ethics of Deconstruction: Derrida and Levinas* (3 ed.). Edinburgh University Press, Edinburgh. <https://edinburghuniversitypress.com/book-the-ethics-of-deconstruction.html>
- [17] Alexei Czeskis, Ivayla Dermendjieva, Hussein Yapit, Alan Borning, Batya Friedman, Brian Gill, and Tadayoshi Kohno. 2010. Parenting from the pocket: value tensions and technical directions for secure and private parent-teen mobile safety. In *Proceedings of the Sixth Symposium on Usable Privacy and Security (SOUPS '10)*. Association for Computing Machinery, New York, NY, USA, 1–15. doi:10.1145/1837110.1837130
- [18] Barbara Dennis and Alycia Elfreich. 2022. Methodologies of possibility: feminist ethics as justice-oriented research. *International Journal of Qualitative Studies in Education* 35 (April 2022), 1–18. doi:10.1080/09518398.2022.2061735
- [19] Melissa Densmore, Casey Fiesler, Cosmin Munteanu, Michael Muller, Janet C. Read, Katie Shilton, and Özge Subaş. 2020. Research Ethics Roundtable. In *Companion Publication of the 2020 Conference on Computer Supported Cooperative Work and Social Computing (CSCW '20 Companion)*. Association for Computing Machinery, New York, NY, USA, 195–198. doi:10.1145/3406865.3419015
- [20] Alexandra Dirksen, Sebastian Giessler, Hendrik Erz, Martin Johns, and Tobias Fiebig. 2025. Don't Patch the Researcher, Patch the Game: A Systematic Approach for Responsible Research via Federated Ethics Boards. In *Proceedings of the New Security Paradigms Workshop (NSPW '24)*. Association for Computing Machinery, New York, NY, USA, 126–141. doi:10.1145/3703465.3703475
- [21] Kimberly Do, Rock Pang, Jiachen Jiang, and Katharina Reinecke. 2023. "That's important, but...": How Computer Science Researchers Anticipate Unintended Consequences of Their Research Innovations. In *Proceedings of the 2023 CHI Conference on Human Factors in Computing Systems*. doi:10.1145/3544548.3581347 Pages: 16.
- [22] Joseph Donia and James. A. Shaw. 2021. Ethics and Values in Design: A Structured Review and Theoretical Critique. *Science and Engineering Ethics* 27, 5 (Aug. 2021), 57. doi:10.1007/s11948-021-00329-2
- [23] Marie-Josée Drolet, Eugénie Rose-Derouin, Julie-Claude Leblanc, Mélanie Ruest, and Bryn Williams-Jones. 2023. Ethical Issues in Research: Perceptions of Researchers, Research Ethics Board Members and Research Ethics Experts. *Journal of Academic Ethics* 21, 2 (2023), 269–292. doi:10.1007/s10805-022-09455-3
- [24] Sara Eriksson, Kristina Höök, Richard Shusterman, Dag Svanes, Carl Unander-Scharin, and Åsa Unander-Scharin. 2020. Ethics in Movement: Shaping and Being Shaped in Human-Drone Interaction. In *Proceedings of the 2020 CHI Conference on Human Factors in Computing Systems (CHI '20)*. Association for Computing Machinery, New York, NY, USA, 1–14. doi:10.1145/3313831.3376678
- [25] Casey Fiesler, Christopher Frauenberger, Michael Muller, Jessica Vitak, and Michael Zimmer. 2022. Research Ethics in HCI: A SIGCHI Community Discussion. In *Extended Abstracts of the 2022 CHI Conference on Human Factors in Computing Systems (CHI EA '22)*. Association for Computing Machinery, New York, NY, USA, 1–3. doi:10.1145/3491101.3516400
- [26] Casey Fiesler, Jeff Hancock, Amy Bruckman, Michael Muller, Cosmin Munteanu, and Melissa Densmore. 2018. Research Ethics for HCI: A Roundtable Discussion. In *Extended Abstracts of the 2018 CHI Conference on Human Factors in Computing Systems (CHI EA '18)*. Association for Computing Machinery, New York, NY, USA, 1–5. doi:10.1145/3170427.3186321
- [27] Casey Fiesler, Jessica Pater, Janet Read, Jessica Vitak, and Michael Zimmer. 2023. Internet Research Ethics: A CSCW Community Discussion. In *Companion Publication of the 2023 Conference on Computer Supported Cooperative Work and Social Computing (CSCW '23 Companion)*. Association for Computing Machinery, New York, NY, USA, 566–568. doi:10.1145/3584931.3606952
- [28] Casey Fiesler, Jessica Vitak, and Michael Zimmer. 2025. Ask an HCI Research Ethicist: A Recurring Column on Research Ethics Challenges. *Voice SIGCHI* 1, 1 (Aug. 2025), 10–11. doi:10.1145/3757867.3757872
- [29] Mary Flanagan and Helen Nissenbaum. 2014. *Values at Play in Digital Games*. The MIT Press.
- [30] Mark S. Frankel. 1989. Professional Codes: Why, How, and with What Impact? *Journal of Business Ethics* 8, 2-3 (1989), 109–115. doi:10.1007/bf00382575
- [31] Christopher Frauenberger, Marjo Rauhala, and Geraldine Fitzpatrick. 2017. In-Action Ethics. *Interacting with Computers* 29, 2 (March 2017), 220–236. doi:10.1093/iwc/iww024
- [32] Benjamin Freedman. 1978. A Meta-Ethics for Professional Morality. *Ethics* 89, 1 (1978), 1–19. <https://www.jstor.org/stable/2380128>
- [33] Batya Friedman. 1996. Value-sensitive design. *interactions* 3, 6 (Dec. 1996), 16–23. doi:10.1145/242485.242493
- [34] Batya Friedman and David Hendry. 2012. The envisioning cards: a toolkit for catalyzing humanistic and technical imaginations. In *Proceedings of the SIGCHI Conference on Human Factors in Computing Systems (CHI '12)*. Association for Computing Machinery, New York, NY, USA, 1145–1148. doi:10.1145/2207676.2208562
- [35] Batya Friedman and David Hendry. 2019. *Value Sensitive Design: Shaping Technology with Moral Imagination*. MIT Press. doi:10.7551/mitpress/7585.001.0001
- [36] Batya Friedman, David G. Hendry, and Alan Borning. 2017. A Survey of Value Sensitive Design Methods. *Found. Trends Hum.-Comput. Interact.* 11, 2 (Nov. 2017), 63–125. doi:10.1561/1100000015
- [37] Batya Friedman, P. Kahn, and A. Borning. 2002. *Value Sensitive Design: Theory and Methods*. Technical Report Technical Report 2, No. 8. University of Washington. 1–8 pages. <https://www.semanticscholar.org/paper/Value-Sensitive-Design%3A-Theory-and-Methods-Friedman-Kahn/54bfbe5a886807bf3b80cdd201a7140eaf26ad70>
- [38] Iason Gabriel and Vafa Ghazavi. 2021. *The Challenge of Value Alignment: from Fairer Algorithms to AI Safety*. arXiv. doi:10.48550/arXiv.2101.06060

- [39] Rachael Garrett, Patrick Brundell, Simon Castle-Green, Kat Hawkins, Paul Tennent, Feng Zhou, Airi Lampinen, Kristina Höök, and Steve Benford. 2025. Friction in Processual Ethics: Reconfiguring Ethical Relations in Interdisciplinary Research. In *Proceedings of the 2025 CHI Conference on Human Factors in Computing Systems (CHI '25)*. Association for Computing Machinery, New York, NY, USA, 1–15. doi:10.1145/3706598.3711423
- [40] Rachael Garrett, Kat Hawkins, Patrick Brundell, Simon Castle-Green, Paul Tennent, Feng Zhou, Airi Lampinen, Kristina Höök, and Steve Benford. 2025. In the Moment of Glitch: Engaging with Misalignments in Ethical Practice. In *Proceedings of the 2025 CHI Conference on Human Factors in Computing Systems (CHI '25)*. Association for Computing Machinery, New York, NY, USA, 1–18. doi:10.1145/3706598.3713632
- [41] Rachael Garrett, Kristina Popova, Claudia Núñez-Pacheco, Thorhildur Asgeirsdottir, Airi Lampinen, and Kristina Höök. 2023. Felt Ethics: Cultivating Ethical Sensibility in Design Practice. In *Proceedings of the 2023 CHI Conference on Human Factors in Computing Systems (CHI '23)*. Association for Computing Machinery, New York, NY, USA, 1–15. doi:10.1145/3544548.3580875
- [42] Anne Gerdes and Tove Faber Frandsen. 2023. A systematic review of almost three decades of value sensitive design (VSD): what happened to the technical investigations? *Ethics and Information Technology* 25, 2 (April 2023), 26. doi:10.1007/s10676-023-09700-2
- [43] Devleena Ghosh. 2018. Risky fieldwork: The problems of ethics in the field. *Energy Research & Social Science* 45 (Nov. 2018), 348–354. doi:10.1016/j.erss.2018.07.020
- [44] Jet Gispén. 2017. Ethics for Designers. <https://www.ethicsfordesigners.com>
- [45] Jet Gispén. 2017. Moral Agent. <https://www.ethicsfordesigners.com/tools-1/moral-agent>
- [46] Barney G. Glaser and Anselm L. Strauss. 1967. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Aldine. Google-Books-ID: oUxEQAAlAAJ.
- [47] Don Gotterbarn, Amy Bruckman, Catherine Flick, Keith Miller, and Marty J. Wolf. 2017. ACM code of ethics: a guide for positive action. *Commun. ACM* 61, 1 (Dec. 2017), 121–128. doi:10.1145/3173016
- [48] Colin M. Gray and Shruthi Sai Chivukula. 2019. Ethical Mediation in UX Practice. In *Proceedings of the 2019 CHI Conference on Human Factors in Computing Systems (CHI '19)*. Association for Computing Machinery, New York, NY, USA, 1–11. doi:10.1145/3290605.3300408
- [49] Colin M. Gray, Shruthi Sai Chivukula, Thomas V Carlock, Ziqing Li, and Ja-Nae Duane. 2023. Scaffolding Ethics-Focused Methods for Practice Resonance. In *Proceedings of the 2023 ACM Designing Interactive Systems Conference (DIS '23)*. Association for Computing Machinery, New York, NY, USA, 2375–2391. doi:10.1145/3563657.3596111
- [50] Marilyns Guillemin and Lynn Gillam. 2004. Ethics, Reflexivity, and “Ethically Important Moments” in Research. *Qualitative Inquiry* 10, 2 (April 2004), 261–280. doi:10.1177/1077800403262360
- [51] Donna Haraway. 1988. Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. *Feminist Studies* 14, 3 (1988), 575–599. doi:10.2307/3178066
- [52] Rosie Hastings, Krishna Labib, Iris Lechner, Lex Bouter, Guy Widdershoven, Natalie Evans, and on behalf of the EnTIRE Consortium. 2023. Guidance on research integrity provided by pan-European discipline-specific learned societies: A scoping review. *Science and Public Policy* 50, 2 (April 2023), 318–335. doi:10.1093/scipol/scac067
- [53] Elina Hemminki. 2016. Research ethics committees in the regulation of clinical research: comparison of Finland to England, Canada, and the United States. *Health Research Policy and Systems* 14 (Jan. 2016), 5. doi:10.1186/s12961-016-0078-3
- [54] David G. Hendry, Batya Friedman, and Stephanie Ballard. 2021. Value sensitive design as a formative framework. *Ethics and Inf. Technol.* 23, 1 (March 2021), 39–44. doi:10.1007/s10676-021-09579-x
- [55] Geert Hofstede. 2001. *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations* (2 ed.). Sage, Thousand Oaks, CA. doi:10.1016/S0005-7967(02)00184-5
- [56] Lara Houston, Steven Jackson, Daniela Rosner, Syed Ishtiaque Ahmed, Meg Young, and Laewoo Kang. 2016. *Values in Repair*. r. In *Proceedings of the 2016 CHI Conference on Human Factors in Computing Systems*. doi:10.1145/2858036.2858470 Pages: 1414.
- [57] Ole Sejer Iversen, Kim Halskov, and Tuck W. Leong. 2012. Values-led participatory design. *CoDesign* 8, 2-3 (June 2012), 87–103. doi:10.1080/15710882.2012.672575 _eprint: <https://doi.org/10.1080/15710882.2012.672575>.
- [58] Chrysanthi Konstanti, Evangelos Karapanos, and Panos Markopoulos. 2021. The Behavior Change Design Cards: A Design Support Tool for Theoretically-Grounded Design of Behavior Change Technologies. *International Journal of Human-Computer Interaction* 38 (Nov. 2021), 1–17. doi:10.1080/10447318.2021.1990519
- [59] Miguel Kottow. 2008. História da ética em pesquisa com seres humanos. *RECIIS* 2, Suppl. 1 (Dec. 2008), Sup7–Sup18. doi:10.3395/reciis.v2i0.863
- [60] Sandra Kouritzin and Satoru Nakagawa. 2018. Toward a non-extractive research ethics for transcultural, translanguagual research: perspectives from the coloniser and the colonised. *Journal of Multilingual and Multicultural Development* 39 (Jan. 2018), 1–13. doi:10.1080/01434632.2018.1427755
- [61] Jennifer Kreie and Timothy Paul Cronan. 2000. Making ethical decisions. *Commun. ACM* 43, 12 (Dec. 2000), 66–71. doi:10.1145/355112.355126
- [62] Christopher A. Le Dantec, Erika Shehan Poole, and Susan P. Wyche. 2009. Values as lived experience: evolving value sensitive design in support of value discovery. In *Proceedings of the SIGCHI Conference on Human Factors in Computing Systems (CHI '09)*. Association for Computing Machinery, New York, NY, USA, 1141–1150. doi:10.1145/1518701.1518875
- [63] Akiva Liberman and Shelly Chaiken. 1991. Value conflict and thought-induced attitude change. *Journal of Experimental Social Psychology* 27, 3 (May 1991), 203–216. doi:10.1016/0022-1031(91)90012-U
- [64] Sharon Lindberg, Chiara Rossitto, Ola Knutsson, Petter Karlström, and Sirkku Männikkö Barbutiu. 2024. Doing Good Business? Design Leaders' Perspectives on Ethics in Design. *Proc. ACM Hum.-Comput. Interact.* 8, GROUP (Feb. 2024), 2:1–2:22. doi:10.1145/3633067
- [65] Dan Lockton. 2017. Design, behaviour change and the Design with Intent toolkit: Theories and Practices of Designing for Change. In *Design for Behaviour Change*. Routledge, 58–73. doi:10.4324/9781315576602-6
- [66] Noëmi Manders-Huits. 2011. What Values in Design? The Challenge of Incorporating Moral Values into Design. *Science and Engineering Ethics* 17, 2 (June 2011), 271–287. doi:10.1007/s11948-010-9198-2
- [67] Ian Mansell, Glynis Bennett, Ruth Northway, Donna Mead, and Laurie Moseley. 2004. The learning curve: the advantages and disadvantages in the use of focus groups as a method of data collection. *Nurse Researcher* 11, 4 (2004), 79–88. doi:10.7748/nr2004.07.11.4.79.c6217
- [68] Marian Mattison. 2000. Ethical Decision Making: The Person in the Process. *Social work* 45 (June 2000), 201–12. doi:10.1093/sw/45.3.201
- [69] Jessica K. Miller, Batya Friedman, Gavin Jancke, and Brian Gill. 2007. Value tensions in design: the value sensitive design, development, and appropriation of a corporation's groupware system. In *Proceedings of the 2007 ACM International Conference on Supporting Group Work (GROUP '07)*. Association for Computing Machinery, New York, NY, USA, 281–290. doi:10.1145/1316624.1316668
- [70] Wendy Moncur. 2013. The emotional wellbeing of researchers: considerations for practice. In *Proceedings of the SIGCHI Conference on Human Factors in Computing Systems (CHI '13)*. Association for Computing Machinery, New York, NY, USA, 1883–1890. doi:10.1145/2470654.2466248
- [71] Janice M. Morse. 2015. Critical Analysis of Strategies for Determining Rigor in Qualitative Inquiry. *Qualitative Health Research* 25, 9 (Sept. 2015), 1212–1222. doi:10.1177/1049732315588501
- [72] Cosmin Munteanu, Heather Molyneux, Wendy Moncur, Mario Romero, Susan O'Donnell, and John Vines. 2015. Situational Ethics: Re-thinking Approaches to Formal Ethics Requirements for Human-Computer Interaction. In *Proceedings of the 33rd Annual ACM Conference on Human Factors in Computing Systems (CHI '15)*. Association for Computing Machinery, New York, NY, USA, 105–114. doi:10.1145/2702123.2702481
- [73] Cosmin Munteanu, Jenny Waycott, and Roisin McNaney. 2020. Dealing with Ethical Challenges in HCI Fieldwork. In *Extended Abstracts of the 2020 CHI Conference on Human Factors in Computing Systems (CHI EA '20)*. Association for Computing Machinery, New York, NY, USA, 1–4. doi:10.1145/3334480.3375057
- [74] Lisa Nathan, Anja Thieme, Deborah Tatar, and Stacy Branham. 2017. Disruptions, Dilemmas and Paradoxes: Ethical Matter(s) in Design Research. *Interacting with Computers* 29 (Jan. 2017), 1–9. doi:10.1093/iwc/iww034
- [75] Lisa P. Nathan, Predrag V. Klasnja, and Batya Friedman. 2007. Value scenarios: a technique for envisioning systemic effects of new technologies. In *CHI '07 Extended Abstracts on Human Factors in Computing Systems (CHI EA '07)*. Association for Computing Machinery, New York, NY, USA, 2585–2590. doi:10.1145/1240866.1241046
- [76] Sachita Nishal and Nicholas Diakopoulos. 2025. Values as Problems, Principles, and Tensions in Sociotechnical System Design for Journalism. In *Proceedings of the 2025 ACM Designing Interactive Systems Conference (DIS '25)*. Association for Computing Machinery, New York, NY, USA, 2975–2991. doi:10.1145/3715336.3735717
- [77] Nassim Parvin, Lisa Nathan, and Ian Hargraves. 2015. Values as Hypotheses: Design, Inquiry, and the Service of Values. *Design Issues* 31 (Oct. 2015), 91–104. doi:10.1162/DESI_a_00354
- [78] Roberto Pereira, M. Cecilia C. Baranauskas, and Kecheng Liu. 2015. The value of values for HCI: an informed discussion beyond philosophy. In *Proceedings of the 14th Brazilian Symposium on Human Factors in Computing Systems (IHC '15)*. Association for Computing Machinery, New York, NY, USA, 1–10. doi:10.1145/3148456.3148500
- [79] Elizabeth Peter. 2015. The ethics in qualitative health research: special considerations. *Ciencia & Saude Coletiva* 20, 9 (Sept. 2015), 2625–2630. doi:10.1590/1413-81232015209.06762015
- [80] Thomas Sobirk Petersen. 2021. Ethical guidelines for the use of artificial intelligence and the challenges from value conflicts. *Etikk i praksis - Nordic Journal of Applied Ethics* 1, 1 (June 2021), 25–40. doi:10.5324/eip.v1i1.3756

- [81] Ajit G. Pillai, Thida Sachathap, and Naseem Ahmadpour. 2022. Exploring the experience of ethical tensions and the role of community in UX practice. In *Nordic Human-Computer Interaction Conference (NordicCHI '22)*. Association for Computing Machinery, New York, NY, USA, 1–13. doi:10.1145/3546155.3546683
- [82] Kenneth D. Pimple. 2002. Six domains of research ethics. A heuristic framework for the responsible conduct of research. *Science and Engineering Ethics* 8, 2 (April 2002), 191–205. doi:10.1007/s11948-002-0018-1
- [83] Christopher Pole and Sam Hillyard. 2016. Fieldwork: Values and Ethics. In *Doing Fieldwork*. SAGE Publications Ltd, 77–106. doi:10.4135/9781473966383
- [84] Christopher Pole and Sam Hillyard. 2016. What is Fieldwork? In *Doing Fieldwork*. SAGE Publications Ltd, 1–18. doi:10.4135/9781473966383
- [85] Alison Powell, Funda Ustek-Spilda, Sebastián Lehuedé, and Irina Shklovski. 2022. Addressing ethical gaps in ‘Technology for Good’: Foregrounding care and capabilities. *Big Data & Society* 9 (July 2022), 205395172211137. doi:10.1177/20539517221113774
- [86] Sonja Rattay, Ville Vakkuri, Marco C. Rozendaal, and Irina Shklovski. 2025. “Why do we do this?”: Moral Stress and the Affective Experience of Ethics in Practice. In *Proceedings of the 2025 CHI Conference on Human Factors in Computing Systems (CHI '25)*. Association for Computing Machinery, New York, NY, USA, 1–15. doi:10.1145/3706598.3713264
- [87] Anne-Marie Reid, Jeremy M. Brown, Julie M. Smith, Alexandra C. Cope, and Susan Jamieson. 2018. Ethical dilemmas and reflexivity in qualitative research. *Perspectives on Medical Education* 7, 2 (April 2018), 69–75. doi:10.1007/s40037-018-0412-2
- [88] Wessel Reijers and Bert Gordijn. 2019. Moving from value sensitive design to virtuous practice design. *Journal of Information, Communication and Ethics in Society* 17 (June 2019), 196–209. doi:10.1108/JICES-10-2018-0080
- [89] UK Research and Innovation. 2025. Human participants in research. <https://www.ukri.org/manage-your-award/good-research-resource-hub/human-research-participants/>
- [90] Kamila Rios da Hora Rodrigues, Luiz Paulo Carvalho, Andre Pimenta Freire, and Maria da Graça Campos Pimentel. 2024. GrandDHC-BR 2025-2035 - GC2: Ethics and Responsibility: Principles Regulations and Societal Implications of Human Participation in HCI Research. In *Proceedings of the XXIII Brazilian Symposium on Human Factors in Computing Systems (IHC '24)*. Association for Computing Machinery, New York, NY, USA, 1–19. doi:10.1145/3702038.3702055
- [91] Wolff-Michael Roth and Hella von Unger. 2018. Current Perspectives on Research Ethics in Qualitative Research. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research* 19, 3 (2018), 12. doi:10.17169/fqs-19.3.3155
- [92] Kavous Salehzadeh Niksirat, Lahari Goswami, Pooja S. B. Rao, James Tyler, Alessandro Silacci, Sadiq Aliyu, Annika Aebli, Chat Wacharamanotham, and Mauro Cherubini. 2023. Changes in Research Ethics, Openness, and Transparency in Empirical Studies between CHI 2017 and CHI 2022. In *Proceedings of the 2023 CHI Conference on Human Factors in Computing Systems*. ACM, Hamburg Germany, 1–23. doi:10.1145/3544548.3580848
- [93] Mary Sanford and Taha Yasseri. 2021. *The Kaleidoscope of Privacy: Differences across French, German, UK, and US GDPR Media Discourse*. SocArXiv. doi:10.31235/osf.io/4anzs
- [94] Shalom H. Schwartz. 2012. An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture* 2, 1 (Dec. 2012), 11. doi:10.9707/2307-0919.1116
- [95] Katie Shilton. 2013. Values Levers: Building Ethics into Design. *Science, Technology, & Human Values* 38, 3 (May 2013), 374–397. doi:10.1177/0162243912436985
- [96] SIGCHI. 2025. Ethics and Conduct. <https://sigchi.org/about/ethics-and-conduct/>
- [97] Robert Soden, Michael Skirpan, Zahra Ashktorab, Eric Baumer, Mark Blythe, and Jasmine Jones. 2019. *CHIAEVIL: Creative Speculation on the Negative Impacts of HCI Research*. In Extended Abstracts of the 2019 CHI Conference on Human Factors in Computing Systems. doi:10.1145/3290607.3299033 Journal Abbreviation: CHI EA '19: Extended Abstracts of the 2019 CHI Conference on Human Factors in Computing Systems Pages: 8 Publication Title: CHI EA '19: Extended Abstracts of the 2019 CHI Conference on Human Factors in Computing Systems.
- [98] Marc Steen. 2014. Upon Opening the Black Box and Finding It Full. *Science, Technology & Human Values* 40, 3 (April 2014), 389–420. doi:10.1177/0162243914547645
- [99] Anca-Cristina Sterie, Sarah Potthoff, Anke Erdmann, Isabel Sophie Burner-Fritsch, Deborah Oyine Aluh, and Mira L. Schneiders. 2023. Dimensions of Researcher Vulnerability in Qualitative Health Research and Recommendations for Future Practice. *International Journal of Qualitative Methods* 22 (Oct. 2023), 16094069231183600. doi:10.1177/16094069231183600
- [100] Stella R. Taquette and Luciana Maria Borges da Matta Souza. 2022. Ethical Dilemmas in Qualitative Research: A Critical Literature Review. *International Journal of Qualitative Methods* 21 (April 2022), 16094069221078731. doi:10.1177/16094069221078731
- [101] Steven Umbrello and Ibo van de Poel. 2021. Mapping value sensitive design onto AI for social good principles. *AI and ethics* 1, 3 (2021), 283–296. doi:10.1007/s43681-021-00038-3
- [102] Shannon Vallor. 2016. *Technology and the Virtues: A Philosophical Guide to a Future Worth Wanting*. Oxford University Press. doi:10.1093/acprof:oso/9780190498511.001.0001
- [103] Will Van den Hoonaard. 2001. Is research-ethics review a moral panic? *The Canadian review of sociology and anthropology. La Revue canadienne de sociologie et d'anthropologie* 38 (Feb. 2001), 19–36.
- [104] John Vines, Roisin McNaney, Rachel Clarke, Stephen Lindsay, John McCarthy, Steve Howard, Mario Romero, and Jayne Wallace. 2013. Designing for- and with- vulnerable people. In *CHI '13 Extended Abstracts on Human Factors in Computing Systems (CHI EA '13)*. Association for Computing Machinery, New York, NY, USA, 3231–3234. doi:10.1145/2468356.2479654
- [105] Jenny Waycott, Hilary Davis, Anja Thieme, Stacy Branham, John Vines, and Cosmin Munteanu. 2015. Ethical Encounters in HCI: Research in Sensitive Settings. In *Proceedings of the 33rd Annual ACM Conference Extended Abstracts on Human Factors in Computing Systems (CHI EA '15)*. Association for Computing Machinery, New York, NY, USA, 2369–2372. doi:10.1145/2702613.2702655
- [106] Jenny Waycott, Cosmin Munteanu, Hilary Davis, Anja Thieme, Stacy Branham, Moncur Wendy, Roisin McNaney, and John Vines. 2017. *Ethical Encounters in HCI: Implications for Research in Sensitive Settings*. Proceedings of the 2017 CHI Conference Extended Abstracts on Human Factors in Computing Systems. doi:10.1145/3027063.3027089 Pages: 525.
- [107] Jenny Waycott, Greg Wadley, Stefan Schutt, Arthur Stabolidis, and Reeve Lederman. 2015. The Challenge of Technology Research in Sensitive Settings: Case Studies in ‘ensitive HCI’. In *Proceedings of the Annual Meeting of the Australian Special Interest Group for Computer Human Interaction (OzCHI '15)*. Association for Computing Machinery, New York, NY, USA, 240–249. doi:10.1145/2838739.2838773
- [108] Max Wessel and Nicole Helmer. 2021. A Crisis of Ethics in Technology Innovation. In *The Next Age of Disruption*. MIT Sloan Management Review, 57–70. doi:10.7551/mitpress/13768.003.0008
- [109] S. Wheeler. 2003. Comparing Three IS Codes of Ethics - ACM, ACS and BCS. In *PACIS 2003 Proceedings*. Association for Information Systems, 1576–1589. <https://www.semanticscholar.org/paper/Comparing-Three-IS-Codes-of-Ethics-ACM%2C-ACS-and-BCS-Wheeler/0c61ddd9e52660828cc40effbd15fc60b9eda8ae> Paper 107.
- [110] Richmond Y. Wong. 2021. Tactics of Soft Resistance in User Experience Professionals’ Values Work. *Proc. ACM Hum.-Comput. Interact.* 5, CSCW2 (Oct. 2021), 355:1–355:28. doi:10.1145/3479499
- [111] Richmond Y. Wong. 2021. Using Design Fiction Memos to Analyze UX Professionals’ Values Work Practices: A Case Study Bridging Ethnographic and Design Futuring Methods. In *Proceedings of the 2021 CHI Conference on Human Factors in Computing Systems (CHI '21)*. Association for Computing Machinery, New York, NY, USA, 1–18. doi:10.1145/3411764.3445709
- [112] Richmond Y. Wong, Deirdre K. Mulligan, Ellen Van Wyk, James Pierce, and John Chuang. 2017. Eliciting Values Reflections by Engaging Privacy Futures Using Design Workbooks. *Proc. ACM Hum.-Comput. Interact.* 1, CSCW (Dec. 2017), 111:1–111:26. doi:10.1145/3134746
- [113] Richmond Y. Wong and Tonya Nguyen. 2021. Timelines: A World-Building Activity for Values Advocacy. In *Proceedings of the 2021 CHI Conference on Human Factors in Computing Systems (CHI '21)*. Association for Computing Machinery, New York, NY, USA, 1–15. doi:10.1145/3411764.3445447